MUḤAMMAD
according to Al-Qur’ān

Compiled by
Ahmed Moosa

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Muḥammad according to Al-Qur'ān

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PREFACE

A synopsis of the life of Muḥammad,[1] the Messenger of Allāh, exclusively from Al-Qur’ān:

> **Chapter 8 verse 27**
>
> O ye that believe! Betray not the Trust (i.e. Al-Qur’ān) of Allāh and the messenger (i.e. Muḥammad), …

[1] Chapter 37 verse 181: “And peace on all the messengers!”

Allāh has already placed peace on all His messengers – there is no distinction among Allāh’s messengers, as stated in Chapter 2 verse 136; Chapter 3 verse 84; Chapter 2 verse 285; Chapter 4 verses 150–52. Refer to Al-Qur’ān for the full verses.

For decades, numerous books have been written on the life of Prophet Muḥammad, but to my knowledge, and I am open to correction, I have not come across a single book focusing on Muḥammad based exclusively on Al-Qur'ān.

Let me be very clear, for anyone truly interested in knowing about Muḥammad, one must read the complete Divine Book a number of times to get a fair idea of his life. Al-Qur'ān explains his life in much detail, but serious study is needed. Let me say at the outset that this document is but a small part of his life that I have compiled from within the Divine Book.

My reason for writing this book: In January 2018, I met a person who was doing his doctorate on the Life of Prophet Muḥammad. On inquiring what books he was consulting for his doctorate, he said that he was taking his information from William Muir. I inquired if he was using any other sources, and he said proudly that Muir is "more than sufficient as he has written so many volumes" on the Prophet's life, that it is more than sufficient, and in his opinion, "no other source was needed". He then went on to say that Muslims do not really know much because they have not researched Islamic history, so we have to rely on western writers.

He quoted various western authors who I never heard of and I could see he was conceited and condescending, because he raved about these authors as if they were so great that anyone who had not read their works were not intelligent. I did not want to get into an argument, as this took place at a function of a very close friend whom I hold in very high esteem, and it was not the place for it. However, as a person who is supposed to be intelligent, surely he should have realised that Muir, who lived about one thousand one hundred years after Muḥammad, could never have known anything about him unless he consulted writings by others, and I am quite sure Muir must have consulted the works of Muslims, for how else could he know anything about Muḥammad? And those writers he consulted also lived hundreds of years after Muḥammad. Now if Muir had studied Al-Qur’ān and understood the message, then he would not have quoted information from unauthentic sources, which the Divine Book condemns as idle tales (Chapter 31 verse 6). Muir followed blindly, and so do those who accept his writings as authentic, just like a flock of sheep. But as I always say, when one has blinkers on, it is almost impossible to get one to understand, especially when they think they know it all. A very sad situation indeed!

Anyway, for many years I had this notion of writing a book on the life of Muḥammad, but always put it off because I felt that Muslims who claim to love the Prophet, and believe in the Divine Book would study Al-Qur'ān to know about his life. How wrong I am, as this person was completely unaware that Al-Qur'ān contains aspects about the life of the Prophet! The majority of Muslims read books written by many authors on this very subject, but almost all these authors quote from other sources and very little from Al-Qur'ān. That is why most are unaware that the life history of their prophet is in Al-Qur'ān. I hope that this modest effort of mine will open the way for more serious research into the life of Muḥammad from Al-Qur'ān exclusively, by research scholars from the *dār al-`ulūms* and universities. Will that happen? I have my doubts.

As stated above, one must study[2] the Divine Book to see how Allāh explains the life of Muḥammad in numerous verses in His Book. Only when one studies Al-Qur'ān for oneself seriously will one see and understand more of his life.

Ahmed Moosa

February 2018

[2] All true believers are defined in Chapter 2 verse 121: "Those to whom We (i.e. Allāh) have sent the Book (i.e. Qur'ān) **study it** (i.e. Al-Qur'ān) **as it** (i.e. Al-Qur'ān), **should be studied: they are the ones that believe therein**: those who reject *īmān* (faith) therein (i.e. Al-Qur'ān) – the loss is their own."

INTRODUCTION

Al-Qur'ān contains numerous verses relating to the Prophet Muḥammad, from which we can extract various facts about different aspects of his life.

To begin the analysis of these, and any other, Qur'anic verses, the following must be kept in mind:

Al-Qur'ān comes from Allāh and is explained only by Allāh in Al-Qur'ān Itself. The Qur'anic verses themselves regulate their correct interpretation, by the different ways in which they are repeated throughout Al-Qur'ān (*taṣrīf*), and by the *muḥkamāt* verses (clear, decisive verses) providing the framework in which the *mutashābihāt* verses (allegorical verses or verses with as-yet unknown meanings) should be understood.

We cannot paint all the verses in this Divine Book with one brush – as the Book Itself states, some verses have literal, plain meanings; others have allegorical meanings that are not meant literally, which require further insight and study; and yet others have meanings that we are yet to discover because they require specialised knowledge (such as knowledge discovered in scientific fields) or knowledge to be gained in time to come, as humanity learns more and more about ourselves and the world.

Certainly one person cannot in his or her lifetime fully understand Allāh's Divine Message, as it is a Book Eternal.

But we are able to study and establish many of Its meanings in our lifetime, which we should strive to understand and by which we should be guided.

To ensure that we do not misconstrue Qur'anic verses by using our own opinions or the opinions of others, establishing clear understandings of Al-Qur'ān therefore requires careful and in-depth study of Its verses:

- We do so by using *taṣrīf*, i.e. analysing and comparing the variety of ways in which Allāh repeats words, phrases and verses in different places in Al-Qur'ān, whereby meanings become distinct.
- We do so also by being guided by the *muḥkamāt* verses, so that we do not simply accept a literal meaning when that meaning seems irrational or is not in consonance with the clearly established meanings of Al-Qur'ān's *muḥkamāt* verses. If a literal meaning is in contradiction with a *muḥkam* verse, we cannot accept that literal meaning, and the verse needs further study.

Al-Qur'ān is Allāh's Revelation, and is explained by Allāh, not by Muḥammad and not by our own opinions

Al-Qur'ān is the revelation of Allāh through Muḥammad, and it is Allāh who provides the best explanation to all questions brought to Muḥammad, and to all verses of Al-Qur'ān.

Allāh states the following in His Divine Book:

> **Chapter 25 verse 33**
>
> And no question do they bring to thee (i.e. Muḥammad) but We[3] (i.e. Allāh) reveal to thee (i.e. Muḥammad) the truth and the ***aḥ'sana tafsīran***[4] (best explanation) (thereof).

> **Chapter 11 verse 1**
>
> Alif Lām Rā. (This is) a Book (i.e. Al-Qur'ān), with verses basic or fundamental (of established meaning), **further explained in detail, – from One who is wise** (i.e. Allāh) and well-acquainted (with all things):

Allāh states the following reason for Revelation:

> **Chapter 16 verse 64**
>
> And We (i.e. Allāh) sent down the Book (i.e. Al-Qur'ān) to thee (i.e. Muḥammad) **for the express purpose**, that thou (i.e. Muḥammad) shouldst make clear

[3] Western critics of the Qur'ān frequently point to the allegedly "incoherent" references to Allāh – often in one and the same phrase – as "He", "Allāh", "We" or "I", with the corresponding changes of the pronoun from "His" to "Ours" or "My", or from "Him" to "Us" or "Me". They seem to be unaware of the fact that these changes are not accidental, and not even what one might describe as "poetic licence", but are obviously deliberate, a linguistic device meant to stress the idea that Allāh is not a "person" and cannot, therefore, be really circumscribed by the pronouns applicable to finite beings.

[4] The Arabic word *tafsīr* appears only once in the entire Qur'ān.

> (*tubayyina*) to them those things in which they differ, and that It (i.e. Al-Qur'ān) should be a **Guide** and a **Mercy** to those who believe.[5]

To further substantiate the above verses, Allāh states:

> **Chapter 42 verse 10**
>
> **Whatever it be wherein ye differ, the decision thereof is with Allāh**. Such is Allāh my (i.e. Muḥammad's) *Rabb*[6]: in Him (i.e. Allāh) I (i.e. Muḥammad) trust and to Him (i.e. Allāh) I (i.e. Muḥammad) turn.

---

[5] The English translations "belief', "believe" or "believer" do not equate with the Arabic meanings of *īmān*, *āmanū* or *mu'min*. While in English, "belief" can mean "something accepted as true without proof", the Arabic terms, as used in many verses of the Arabic Glorious Qur'ān, contain the following understanding: "Those who have carefully studied and analysed a subject and has found the truth about it. Then, as a result of the findings believes in its truth based on evidence, and acted upon it." Refer to Chapter 2 verse 121 for further explanation. The Arabic term has many branches, which are used in Islām, and has many meanings, yet it never includes something that cannot be proved!

[6] The word "Lord" does an injustice to the real meaning of *Rabb*.

According to ar-Rāghib al-Isfahānī, in his *Mufradāt alfāẓ Al-Qur'ān*, "*Rabb*" means "to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion."

Refer also to Chapter 87 verses 2–3, where Allāh explains *Rabb* as follows: "Glorify the name of your *Rabb* Most High, Who hath created, and further, given order and proportion; Who (i.e. Allāh) hath ordained Laws and granted Guidance;"

The attribute of Allāh, *Rabb*, is the most used in the Qur'ān after the proper name, "Allāh". Note that the word has different meanings when it does not refer to the Creator.

Chapter 16 verse 89

…We (i.e. Allāh) have sent down to thee (i.e. Muḥammad) the Book (i.e. Al-Qur’ān), **explaining all things**, a Guide, a Mercy, glad tidings to Muslims.

Chapter 3 verse 109

To Allāh belongs all that is in the heavens and on earth: **to Him (i.e. Allāh) do all questions go back** (for decision).

Chapter 75 verses 16–19

Move not your (i.e. Muḥammad’s) tongue so as to make haste therewith.

It is **Our** (i.e. Allāh’s) **duty to compile** (collect and arrange) **it** (i.e. Qur’ān) and to regulate[7] its reading.

But once We (i.e. Allāh) have regulated its reading, follow you its reading (as regulated).

Even it is **Our (i.e. Allāh’s) duty to explain it** (i.e. Qur’ān) (as necessary).[8]

Chapter 17 verse 89

And **We (i.e. Allāh) have explained** to mankind, in This Qur’ān, every kind of similitude: yet the greater part of men refuse (to receive it) except with ingratitude!

[7] Regulate: “1. control by rule. 2. subject to restrictions. 3. adapt to requirements.” (*The Concise Oxford Dictionary*, 1990)

[8] Translation by Dr. Kamal Omar.

Chapter 41 verse 44

Had We (i.e. Allāh) sent This Qur’ān (in the language) other than Arabic, they would have said: “Why are not its verses explained in detail? What! (a Book) not in Arabic and (a Messenger) an Arab?” Say: “It (i.e. Al-Qur’ān) is a Guide and a healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): they are (as it were) being called from a place far distant!

The above verses indicate that it is Allāh who will explain His message. This is repeated about 25 times in the Divine Book. I shall therefore give minimal commentary in this work, as the verses explain themselves. It is best to refer to Al-Qur’ān for oneself to get a better understanding.

Taṣrīf: Allāh explains the Divine Revelation in various ways

The same points are explained again and again in various ways in Al-Qur’ān, in order to make us understand, so that we do not formulate our own opinions. The various verses above, all indicating the similar theme of Allāh explaining His Book, are an example. The following verse also clarifies the idea:

> **Chapter 17 verse 41**
>
> **We** (i.e. Allāh) **have explained** (things) **in various** (ways) (*ṣarrafnā*) **in this Qur’ān**, in order that they may receive admonition, but it only increases their flight (from the Truth)!

“Various ways” in the above verse means “in many different ways, repeating the same point over and over to make things clear”. So one cannot and should not take one verse in isolation and give it one’s own meaning, but one will have to research within Al-Qur’ān for the true understanding according to Allāh’s explanation, so one does not become of those who are perverse, as stated in Chapter 3 verse 7 and Chapter 2 verse 99.

Law of Interpretation of Al-Qur'ān: *muḥkamāt* verses and *mutashābihāt* verses

The following verse is by far the most important verse in the Divine Book to understand and apply correctly, otherwise one will be in violation of the Law of Interpretation:

> **Chapter 3 verse 7**
>
> He (i.e. Allāh) it is Who has revealed the Book (i.e. Al-Qur'ān) to you, some of its verses are ***muḥkamāt*** (absolutely clear and lucid, decisive); they are ***umm al-Kitāb*** (the core of the original foundation of all revelation; the Essence of Allāh's Will and Law; the basis of the Book and also its protector, hence the **"mother of the Book"**); and others are ***mutashābihāt*** (allegorical). Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation (i.e. one is not searching for its hidden meanings). And ***mā ya`lamu*** (none can exhaust its) ***ta'wīlahu*** (the discovering, detecting, revealing, developing or disclosing, or the explaining, expounding or interpreting of which a thing is or may be deduced, or that which it may come to be, within the framework of the Qur'anic teachings) save Allāh. And those firmly rooted in knowledge,

> they say – “we believe in It (i.e. Al-Qur’ān), it is all from our *Rabb*.” And none will grasp the message except people of understanding.

The important point to remember is that any verse of the Arabic Glorious Qur’ān that seems to defy factual knowledge of the universe must be interpreted in the context of the guidance of the *muḥkamāt* (decisive) verses. Thus one has to be able to distinguish between allegorical and decisive verses. Allegorical verses should not be taken literally. If one follows the allegorical verses without looking for confirmation of the interpreted meanings within the decisive verses, then one will be committing sin. A consequence of this sin would be the retardation of one’s understanding of the Arabic Glorious Qur’ān.

What is of importance is that no one has the capacity of knowledge to be on par with the knowledge of Almighty Allāh. Hence, it is not possible for anyone to exhaust the *ta’wīl* of the Arabic Glorious Qur’ān. The inner secrets of creation are so vast that no one will ever be able to uncover everything about it in his or her lifetime. There is simply too much to know. Hence, we have translated the words *mā ya`lamu ta’wīlahu* as we have in the verse above.

The Law of Interpretation of the Arabic Glorious Qur’ān, as explained above, outlines a system of using only decisive facts as a guideline for interpreting allegorical verses. Such a system clearly rules out any room for nonsensical-untruths. The fact that such a system is laid out in the

Arabic Glorious Qur’ān by itself bears witness to the divine nature of the Arabic Glorious Qur’ān!

Allāh instructed Muḥammad ﷺ what to say, and these words of Muḥammad are preserved in Al-Qur’ān

Whenever the Arabic word *qul* (i.e. “say”) appears in a verse, in most cases it means that Allāh commanded Muḥammad to say/answer/inform his contemporaries what they inquired or disputed about. In this way, we can immediately know exactly what he said, and those words he uttered are secured in Al-Qur’ān for all time. We do not have to speculate/conjecture, because we have his authentic sayings absolutely preserved in the Divine Book. A perfect example is where Muḥammad is commanded four times to “say” to the unbelievers:

> **Chapter 6 verse 19**
>
> **Say**: “What thing is most weighty in Evidence?” **Say**: “(Allāh) is witness between me (i.e. Muḥammad) and you; This Qur’ān hath been revealed to me (i.e. Muḥammad) by *waḥy* (inspiration), that I (i.e. Muḥammad) may warn you and all whom it (i.e. Al-Qur’ān) reaches. Can ye possibly bear witness that besides Allāh there is another god?” **Say**: “Nay! I (i.e. Muḥammad) cannot bear witness!” **Say**: “But in truth He

> (i.e. Allāh) is the one Allāh, and I (i.e. Muḥammad) truly am innocent of (your blasphemy of) joining others with Him (i.e. Allāh).”

It is the words preserved in Al-Qur’ān that we should look to for guidance, not the books written by others claiming to be records of what Muḥammad said or did in his lifetime.

1 Dependence to independence

We begin where Allāh informs humankind that Muḥammad was an orphan:

> **Chapter 93 verse 6**
> Did He (i.e. Allāh) not find thee (i.e. Muḥammad) an **orphan** and give thee (i.e. Muḥammad) shelter (and care)?

Muḥammad was looking for guidance, and Allāh gave him guidance:

> **Chapter 93 verse 7**
> And He (i.e. Allāh) found thee (i.e. Muḥammad) wandering, and He (i.e. Allāh) gave thee (i.e. Muḥammad) **guidance**.

The best guidance is from Allāh:

> **Chapter 2 verse 120**
> **Say: "The Guidance of Allāh that is the (only) Guidance."** Wert thou (i.e. Muḥammad) to follow their desires after the knowledge[9] which hath reached thee (i.e. Muḥammad), then wouldst thou (i.e.

[9] Chapter 4 verse 166: "... Allāh bears witness that what He (i.e. Allāh) hath sent (i.e. Qur'ān) unto thee (i.e. Muḥammad) He (i.e. Allāh) hath sent from **His** (i.e. Allāh's own) **knowledge** and the *malā'ikah* bear witness: but enough is Allāh for a witness." (Cf. Chapter 3 verse 60, Chapter 10 verse 32, Chapter 10 verse 82 and Chapter 42 verse 24.)

> Muḥammad) find neither protector nor helper against Allāh.

Muḥammad was in need and Allāh made him independent:

> **Chapter 93 verse 8**
> And He (i.e. Allāh) found thee (i.e. Muḥammad) in need, and made thee (i.e. Muḥammad) **independent**.

With that independence, Muḥammad assisted and fed his companions:

> **Chapter 33 verse 53**
> O ye who believe! Enter not the Prophet’s houses, – until leave is given you for a meal, (and then) not (so early as) to wait for its preparation: **but when ye are invited, enter; and when ye have taken your meal, disperse,** without seeking familiar talk. Such (behaviour) annoys the Prophet: he (i.e. Muḥammad) is ashamed to dismiss you, but Allāh is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allāh’s Messenger, or that ye should marry his (i.e. Muḥammad’s) widows after him at any time.

Truly such a thing is in Allāh’s sight an enormity.

2 REVELATION OF AL-QUR’ĀN TO MUḤAMMAD

2.1 Muḥammad chosen as messenger

Allāh chooses his messengers, as stated in numerous verses.[10] Muḥammad did not expect he was going to be chosen as a messenger:

> **Chapter 28 verse 86**
>
> **And thou (i.e. Muḥammad) hadst not expected that the Book** (i.e. Al-Qur’ān) would be sent to thee (i.e. Muḥammad) except as a **mercy** from thy *Rabb*[11] (Lord): therefore lend not thou (i.e. Muḥammad) support in any way to those who reject (Allāh’s Message).

[10] Refer to Chapter 3 verses 33–34, Chapter 22 verse 75, Chapter 68 verse 50, Chapter 3 verse 179, Chapter 40 verse 15, Chapter 16 verse 121, Chapter 20 verse 13, Chapter 19 verse 58, Chapter 6 verses 83–90, and numerous more.

[11] See note 6 for the meaning of *Rabb*.

Only after being selected as a messenger of Allāh was Revelation vouchsafed to Muḥammad, and thereafter he understood what Revelation and *īmān* (belief) were:

> **Chapter 42 verse 52**
>
> And thus have We (i.e. Allāh), by Our command, sent inspiration (*awḥaynā*) to thee (i.e. Muḥammad): **thou (i.e. Muḥammad) knewest not (before) what was Revelation and what was *īmān* (faith)**; but We (i.e. Allāh) have made the (Qur’ān) a light, wherewith We

(i.e. Allāh) guide such of Our servants as We (i.e. Allāh) will; and verily thou (i.e. Muḥammad) dost guide (mankind) to the straight way, (i.e. Qur’ān) –

The commencement of Revelation:

Chapter 73 verse 5

Soon shall We (i.e. Allāh) send down to thee (i.e. Muḥammad) a weighty Message (i.e. Al-Qur’ān).

2.2 Revelation came from Allāh

It was Allāh who revealed Al-Qur’ān to Muḥammad □:

Chapter 27 verse 6

As to thee (i.e. Muḥammad), **the Qur’ān is bestowed upon thee (i.e. Muḥammad) from the presence of One (i.e. Allāh)** Who is Wise and All-Knowing.

Chapter 39 verses 1–2

The Revelation of This Book is **from Allāh**, the Exalted in Power, full of Wisdom.

Verily it is **We (i.e. Allāh) who have revealed the Book to thee** (i.e. Muḥammad) in truth: so serve Allāh, offering Him sincere devotion.

Chapter 40 verse 2

The Revelation of This Book is **from Allāh**; Exalted in Power, full of Knowledge, –

Chapter 41 verse 2

A Revelation **from (Allah)**, Most Gracious, Most Merciful; –

Chapter 4 verse 166

But Allāh beareth witness that **what He (i.e. Allāh) hath sent unto thee** (i.e. Muḥammad) He (i.e. Allāh) hath sent from His (own) knowledge, and the *malā’ikah* bear witness: but enough is Allāh for a witness.

It was Allāh alone who taught Muḥammad Al-Qur’ān:

Chapter 4 verse 113

… **for Allāh** hath sent down to thee (i.e. Muḥammad) the book and wisdom[12] and **taught thee (i.e. Muḥammad)** what thou (i.e. Muḥammad) knewest not (before): and great is the Grace of Allāh unto thee (i.e. Muḥammad).

Chapter 41 verse 3

A Book, (i.e. Al-Qur’ān) whereof **the verses are explained in detail**; – a Qur’ān in Arabic, for people who understand; –

[12] The “wisdom” is contained in Al-Qur’ān. Refer to Chapter 36 verse 2: “By the Qur’ān, full of Wisdom,–”

2.3 Powerful nature of the Revealed Message

The weighty Message[13], i.e. the Revelation, is described by Allāh:

> **Chapter 59 verse 21**
> Had We (i.e. Allāh) sent down this Qur’ān on a mountain, verily, thou wouldst have seen it (i.e. the mountain) humble itself and cleave asunder for fear of Allāh. Such are the similitudes which We (i.e. Allāh) propound to mankind, that they may reflect.

> **Chapter 13 verse 31**
> If there were a Qur’ān with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, (this would be the one!) But, truly, the command is with Allāh in all things! Do not the believers know that, had Allāh (so) willed, He (i.e. Allāh) could have guided all mankind (to the right)?

Look at the power of the words in the above verses. Are we so engrossed in our mundane activities that we do not even make a little attempt to study and understand this most Powerful Divine Message? Muḥammad underwent tremendous hardship propagating this Message, and most

[13] Refer to Chapter 73 verse 5: “Soon shall We send down to thee a weighty Message.”

Muslims claim to love him but make no effort to understand the Message.

This weighty Message was revealed to Muḥammad:

> **Chapter 6 verse 19**
>
> Say: “What thing is most **weighty** in Evidence?” Say: “(Allāh) is witness between me (i.e. Muḥammad) and you; **This Qur’ān hath been revealed to me (i.e. Muḥammad) by *waḥy* (inspiration),** that I (i.e. Muḥammad) may warn you and all whom It (i.e. Al-Qur’ān) reaches. Can ye possibly bear witness that besides Allāh there is another god?” Say: “Nay! I (i.e. Muḥammad) cannot bear witness!” Say: “But in truth He (i.e. Allāh) is the one Allāh, and I (i.e. Muḥammad) truly am innocent of (your blasphemy of) joining others with Him (i.e. Allāh).”

2.4 Al-Qur’ān revealed in stages

Al-Qur’ān was not revealed all at once, but was revealed in parts or stages:

> **Chapter 25 verse 32**
>
> Those who reject *īmān* say: “Why is not the Qur’ān revealed to him (i.e. Muḥammad) all at once?” Thus (it is revealed), that We (i.e.

Allāh) may strengthen thy (i.e. Muḥammad’s) heart thereby, and **We (i.e. Allāh) have rehearsed It (i.e. Al-Qur’ān) to thee (i.e. Muḥammad) in slow, well-arranged stages, gradually**.

Chapter 17 verse 106

(It’s) a Qur’ān which **We (i.e. Allāh) have divided** (into parts from time to time), in order that **thou (i.e. Muḥammad) mightest recite**[14] **it to mankind at intervals:** We (i.e. Allāh) have revealed It (i.e. Al-Qur’ān) by stages (i.e. parts).

Allāh promised that Muḥammad would not forget the Revelation as it was being revealed:

Chapter 87 verse 6

By degrees shall We (i.e. Allāh) teach thee (i.e. Muḥammad) to declare (the Message), so **thou (i.e. Muḥammad) shall not forget**,

[14] Recite: to repeat from memory; to read aloud; to narrate. Keep in mind that Allāh had instilled Al-Qur’ān into Muḥammad’s mind, as stated in Chapter 26 verses 192–94.

3 MUḤAMMAD TO FOLLOW ONLY AL-QUR’ĀN

Muḥammad was commanded to follow only Al-Qur’ān, which was made compulsory upon him:

> **Chapter 28 verse 85**
>
> Verily He (i.e. Allāh) who **ordained (*faraḍa*, made compulsory, obligatory) the Qur’ān for thee** (i.e. Muḥammad), will bring thee (i.e. Muḥammad) back to the place of return (i.e. Makkah[15]). Say: “My *Rabb* knows best who it is that brings true guidance, and who is in manifest error.”
>
> **Chapter 33 verse 2**
>
> But **follow that which comes to thee (i.e. Muḥammad) by inspiration (i.e. Al-Qur’ān) from thy *Rabb***: for Allāh is well acquainted with (all) that ye do.
>
> **Chapter 10 verse 109**
>
> **Follow thou (i.e. Muḥammad) the inspiration (i.e. Al-Qur’ān) sent unto thee (i.e. Muḥammad)**, and be patient and constant, till Allāh do decide: for He (i.e. Allāh): is the best to decide.

[15] Muḥammad was born and lived in Makkah. Refer to Chapter 6 verse 92 and Chapter 42 verse 7. Chapter 90 verse 2 says Muḥammad is a Freeman of the city of Makkah.

Chapter 6 verse 106

Follow what thou (i.e. Muḥammad) art taught by inspiration (i.e. Al-Qur'ān) from thy *Rabb*: there is no god but He (i.e. Allāh), and turn aside from those who join gods with Allāh.

The verse above implies that to accept anything besides Al-Qur'ān for a believer is as if one is making a partner with Allāh, which is a major sin!

Muḥammad is commanded by Allāh to declare that he follows only Al-Qur'ān and nothing else:

Chapter 7 verse 203

If thou (i.e. Muḥammad) bring them not a revelation, they say: "Why hast thou (i.e. Muḥammad) not got it together?" **Say: "I (i.e. Muḥammad) but follow what is revealed to me (i.e. Muḥammad) from my *Rabb*:** this (i.e. Al-Qur'ān) is (nothing but) lights from your Rabb, and guidance and mercy, for any who have faith."[16]

Chapter 12 verse 108

Say: "This is my way (i.e. the Qur'anic way): I (i.e. Muḥammad) call to Allāh, with certain knowledge (i.e. Al-Qur'ān only) – I (i.e. Muḥammad) and those who

[16] The Arabic word translated as "faith" is *īmān*. See note 5 for the meaning of *īmān*.

follow me (i.e. Muḥammad). Glory to Allāh! And never will I (i.e. Muḥammad) join gods with Allāh."[17]

Chapter 6 verse 50

Say: "I (i.e. Muḥammad) tell you not that with me (i.e. Muḥammad) are the treasures of Allāh, nor do I (i.e. Muḥammad) know what is hidden, nor do I (i.e. Muḥammad) tell you I (i.e. Muḥammad) am a *malā'ikah*. **I (i.e. Muḥammad) but follow what is revealed (i.e. Al-Qur'ān) to me (i.e. Muḥammad)**." Say: "Can the blind be held equal to the seeing? Will ye then consider not?"

Chapter 42 verse 15

Now then, for that (reason), call (them to the faith), and stand steadfast as thou (i.e. Muḥammad) art commanded, nor follow thou their vain desires; but say: "**I (i.e. Muḥammad) believe in the book (i.e. Al-Qur'ān) which Allāh has sent down;**

[17] To accept another Book by implication means accepting another God and another religion. To substantiate this statement, see the following three verses:

Chapter 68 verses 37–38: "Or have ye a Book through which ye learn – that ye shall have, through it whatever ye choose?"

Chapter 49 verse 16. "Say: "What! will ye instruct Allāh about your religion? But Allāh knows all that is in the heavens and on earth: He (i.e. Allāh) has full knowledge of all things."

> and I (i.e. Muḥammad) am commanded to judge justly between you. …”

In many verses, Muḥammad says: “I follow only what is Revealed to me!” The blind, deaf, dumb and mad[18] will not understand these clear verses!

[18] Chapter 54 verse 47: “Truly those in sin are the ones straying in mind, and mad (*majnūn*).”

4 MUḤAMMAD AND PREVIOUS MESSENGERS

4.1 Same message given to previous messengers

The same message was given to Muḥammad as was given to all the previous messengers:

> **Chapter 42 verse 3**
> Thus doth (Allāh) send inspiration to thee (i.e. Muḥammad) **as (Allāh did) to those before thee**

> **Chapter 41 verse 43**
> **Nothing is said to thee (i.e. Muḥammad) that was not said to the messengers before thee (i.e. Muḥammad)**: that thy *Rabb* has at His command (all) forgiveness as well as a most grievous penalty.

So, the same *dīn*/law/*sharī`ah* given to Muḥammad was given to all previous messengers:

> **Chapter 42 verse 13**
> The **same *dīn***[19] **(religion)** has He (i.e. Allāh) established for you as that which He (i.e. Allāh) enjoined on Nūḥ – the (same religion) which We (i.e. Allāh) have sent by

[19] *Dīn*: a way of life in accordance with the prescribed laws of Allāh.

> inspiration to thee (i.e. Muḥammad) – and that which We (i.e. Allāh) enjoined on Ibrāhīm
>
> (Abraham), Mūsā (Moses), and `Īsā (Jesus): namely, that ye should remain steadfast in *dīn,* and make no divisions therein: ...

Muḥammad confirmed all the previous messengers and the messages they were sent with:

> **Chapter 37 verse 37**
>
> Nay! He (i.e. Muḥammad) has come with the (very) truth, and he (i.e. Muḥammad) **confirms (the Message of) the messengers (before him)**.

> **Chapter 35 verse 31**
>
> That which We (i.e. Allāh) have revealed to thee (i.e. Muḥammad) of the Book is the Truth, – **confirming what was (revealed) before It (i.e. Al-Qur'ān):** for Allāh is assuredly – with respect to His servants – well acquainted and fully Observant.

> **Chapter 20 verse 133**
>
> They say: "Why does he (i.e. Muḥammad) not bring us a sign from his *Rabb*?" Has not a Clear Sign come to them of all **that was in the former Books of Revelation?**

Chapter 5 verse 48

To thee (i.e. Muḥammad) We (i.e. Allāh) sent the Scripture in truth, **confirming the Scripture that came before It (i.e. Al-Qur’ān),** and guarding It (i.e. Al-Qur’ān) in safety: so judge between them by what

Allāh hath revealed, and follow not their vain desires, diverging from the truth that hath come to thee (i.e. Muḥammad). ...

Chapter 3 verse 3

It is He (i.e. Allāh) who sent down to thee (i.e. Muḥammad) (step by step), in truth, the Book, **confirming what went before It (i.e. Al-Qur'ān); and He (i.e. Allāh) sent down the Tawrāh (of Mūsā) and the Injīl (of Īsā) before This (i.e. Al-Qur'ān)**, as a Guide to mankind, and He (i.e. Allāh) sent down the Criterion (i.e. Al-Qur'ān) (of Judgment between right and wrong).

4.2 Lineage of messengers

In the following verses, Allāh informs us of the lineage of messengers:

Chapter 3 verses 33–34

Allāh did choose **Ādam** and **Nūḥ**, the family of **Ibrāhīm**, and the family of **Imrān** above all people, –

offspring, one of the other: and Allāh heareth and knoweth all things.

Chapter 6 verses 84–88

We (i.e. Allāh) gave him (i.e. Ibrāhīm) Isḥāq and Ya'qūb: all (three) We (i.e. Allāh)

guided: and before him, We (i.e. Allāh) guided Nūḥ, and among his progeny, Dāwūd, Sulaymān, Ayyūb, Yūsuf, Mūsā, and Hārūn: thus do We (i.e. Allāh) reward those who do good:

And Zakariyyā and Yaḥyā, and `Īsā and Ilyās: all in the ranks of the righteous:

And Ismā`īl and Yasa`a (Elisha), and Yūnus, and Lūt: and to all We (i.e. Allah) gave favour above the nations:

Chapter 6 verses 89–90

These were the men to whom We (i.e. Allāh) gave the Book, and authority, and Prophethood: if these (their descendants) reject them, Behold! We (i.e. Allāh) shall entrust their charge to a new people who reject them not.

Those were the (prophets) who received Allāh’s guidance:[20] copy the guidance they received; – Say: “No reward for this do I (i.e.

[20] While the messengers were chosen and received guidance from Allāh, not all of the offspring of these messengers were guided, as indicated by Chapter 6 verses 87–88: “(to them) and to **some** of (*min*) their fathers and (some) progeny and brethren: We (i.e. Allāh) chose them, and We (i.e. Allah) guided them to a straight way. This is the guidance of Allāh. He (i.e. Allāh) giveth that guidance to whom He (i.e. Allāh) pleaseth, of His (i.e. Allāh) worshippers. If they were to join other gods with Him (i.e. Allah), all that they did would be vain for them.” For example, Nabī Ibrāhīm’s father and Nūḥ’s son were not guided – see Chapter 6 verse 74 and Chapter 11 verses 42–46 respectively.

Muḥammad) ask of you: this is no less than a Message for the Nations."[21]

Chapter 4 verse 163

We (i.e. Allāh) have sent thee (i.e. Muḥammad) inspiration, **as We (i.e. Allāh) sent it to Nūḥ (Noah) and the Messengers after him**: We (i.e. Allāh) sent

[21] Regarding this verse, see also Chapter 34 verse 28, Chapter 7 verses 157–58 and Chapter 14 verse 1.

> inspiration to Ibrāhīm (Abraham), Ismā`īl (Ismail) , Isḥāq (Isaac), Ya`qūb (Jacob) and the Tribes, to `Īsā (Jesus), Ayyūb (Job), Yūnus (Jonah), Hārūn (Aaron), and Sulaymān (Solomon), and to Dāwūd (David) We (i.e. Allāh) gave the Zabūr (Psalms).
>
> **Chapter 4 verse 164:**
>
> Of some Messengers We (i.e. Allāh) have already told thee (i.e. Muḥammad) the account; of others We (i.e. Allāh) have not; – …

Ibrāhīm left some of his offspring in Makkah and prayed for a messenger from among them:

> **Chapter 14 verse 37**
>
> O Our *Rabb*! **I (i.e. Ibrāhīm) have made some of my offspring to dwell in a valley** without cultivation, by Thy Sacred House; in order, O Our *Rabb*, that they may establish regular prayer: so fill the hearts of some among mankind with love towards them, and feed them with fruits: so that they may give thanks.
>
> **Chapter 14 verses 39–40**
>
> Praise be to Allāh, who hath granted unto me (i.e. Ibrāhīm) in old age Ismā`īl and Isḥāq: for truly my *Rabb* is He (i.e. Allāh), the Hearer of prayer!

O My *Rabb*! Make me (i.e. Ibrāhīm) one who establishes regular *ṣalāh*, and also (raise such) among **my offspring** O our *Rabb*! And accept Thou (i.e. Allāh) my Prayer.

Chapter 2 verse 129

Our *Rabb*! send amongst them **a Messenger of their own**, who shall rehearse thy Message to them and instruct them in Scripture and Wisdom, and sanctify them: for Thou (i.e. Allāh) art the Exalted in Might, the Wise.

Chapter 9 verse 128

Now hath come unto you a Messenger from amongst yourselves: it grieves him (i.e. Muḥammad) that ye should perish: ardently anxious is he (i.e. Muḥammad) over you: to the believers he is Most kind and Merciful.

4.3 Muḥammad’s coming foretold

The coming of Muḥammad (and his *ṣaḥābah*) was foretold in At-Tawrāh and Al-Injīl thousands of years before Muḥammad was actually born:

Chapter 7 verse 157

Those who follow the messenger, the unlettered Prophet (i.e. Muḥammad), **whom**

> **they find mentioned in their own (scriptures), – in At-Tawrāh and Al-Injīl; –** …

4.4 Muḥammad and all messengers are named Muslims

The following verses make it clear that the same Revelation was given to all the messengers, including those before Muḥammad, and to reject any one of the messengers means to reject all:

> **Chapter 37 verse 37**
>
> Nay! He (i.e. Muḥammad) has come with the (very) Truth, and **he (i.e. Muḥammad) confirms (the Message of) the messengers (before him)**.

> **Chapter 40 verse 70**
>
> Those who reject **the Book and the (revelations) with which We (i.e. Allāh) sent Our messengers**: but soon shall they know, –

Muḥammad was a Muslim only:

> **Chapter 39 verses 11–14**
>
> Say: “Verily, I (i.e. Muḥammad) am commanded to serve Allāh with sincere devotion;

And I (i.e. Muḥammad) am commanded to be the first of those who is a **Muslim** to Allāh in Islām."

Say: "I (i.e. Muḥammad) would, if I (i.e. Muḥammad) disobeyed My *Rabb*, indeed have fear of the penalty of a mighty Day."

Say: "It is Allāh I (i.e. Muḥammad) serve, with my sincere (and exclusive) devotion:"

Chapter 6 verse 14

Say: "Shall I (i.e. Muḥammad) take for my Protector any other than Allāh, the Maker of the heavens and the earth? And He (i.e. Allāh) it is that feedeth but is not fed." Say: "Nay! **But I (i.e. Muḥammad) am commanded to be the first of those who *aslama* (bow to Allāh in Islām),** and be not thou of the company of those who join gods with Allāh."

Chapter 6 verse 161–163

Say: "Verily, my *Rabb* hath guided me **(**i.e. **Muḥammad**) to a way that is straight, – a *dīn* of right, – the path (trod) by Ibrāhīm the true in *īmān*, and he (i.e. Ibrāhīm) (certainly) joined not gods with Allāh."

Say: "Truly, my (i.e. Muḥammad's) prayer and my service of sacrifice, my life and my death, are (all) for Allāh, the Cherisher of the Worlds:

> No partner hath He (i.e. Allāh): this am I (i.e. Muḥammad) commanded, **and I (i.e. Muḥammad) am the first of the *muslimīn* (those who bow to Allāh’s will).”**

Allāh has named all His Messengers, including Muḥammad, and the believers “Muslims”, from the dawn of Revelation to the last and final Revelation (i.e. Al-Qur’ān), and that is what all believers in Al-Qur’ān must call themselves:

> **Chapter 22 verse 78**
>
> And strive in His (Allāh’s) cause as ye ought to strive, (with sincerity and under discipline). He (i.e. Allāh) has chosen you, and has imposed no difficulties on you in religion; it is the faith of your father Ibrāhīm. **It is He (i.e. Allāh) who has named you Muslims, both before and in this (Revelation, i.e. Al-Qur’ān)**; that the messenger (i.e. Muḥammad) may be a witness for you, and ye be witnesses for mankind! So establish regular prayer, give regular charity, and hold fast to Allāh. He (i.e. Allāh) is your Protector – the best to protect and the best to help!

> **Chapter 3 verse 84**
>
> Say: “We believe in Allāh, and in what has been revealed to us and what was revealed to Ibrāhīm, Ismā`īl Isḥāq, Ya`qūb and the

> tribes, and in (the Books) given to Mūsā, `Īsā, and the messengers, from their *Rabb*: we make **no distinction between one and another among them**,[22], and to Allāh we are ***muslimīn*** (those who bow our will in Islām)."

4.5 No sects in Islām

Islām has no divisions, with every message sent via a messenger having its time limit:

> **Chapter 6 verse 67**
>
> For every Message is a limit of time, and soon shall ye know it.

Islām has been one brotherhood from time immemorial. All sects are condemned in Al-Qur'ān, and Muḥammad is told that he has nothing to do with those who divide into sects:

> **Chapter 23 verses 52–54**
>
> And verily **this brotherhood of yours is a single brotherhood**, and I (i.e. Allāh) am your *Rabb* and Cherisher: therefore fear me (and no other).

[22] There is no distinction among Allāh's messengers, as stated in Chapter 2 verse 136, Chapter 3 verse 84, Chapter 2 verse 285 and Chapter 4 verses 150–52.

But people have cut off their affair (of unity), between them, into sects: each party rejoices in that which is with itself.

But leave them in their confused ignorance for a time.

Chapter 6 verse 159

As for those who divide their religion and break up into sects, thou (i.e. Muḥammad) hast no part in them in the least: their affair is with Allāh. He (i.e. Allāh) will in the end tell them the truth of all that they did.

Chapter 26 verse 216

Then if they disobey thee (i.e. Muḥammad), say: **"I (i.e. Muḥammad) am free (of responsibility) for what ye do!"**

Chapter 30 verses 31–32

… and be not ye among those **who join gods with Allāh, –**

those who split up their religion, and become (mere) sects, – each party rejoicing in that which is with itself!

Pay attention to the words "those who join gods with Allāh" and "those who split up their religion, and become (mere) sects". Are these verses not informing us that it is a major sin to divide into sects (i.e. create parties with different beliefs, following different leaders), and that it means that

one is committing *shirk* (joining partners to Allāh) when one does so?

Dividing into sects is condemned explicitly in Al-Qur'ān, and yet those claiming to be Muslim do just that by calling themselves Sunni, Shī`ah, Deobandi, Ḥanafi, Shāfi`i, Wahabi, Salafi, Aḥmadi, Qadiyāni, Barelwi, Ṣūfī, etc. From the verses above (Chapter 30 verses 31–32), one can deduce that either forming and/or belonging to a sect is tantamount to committing *shirk*, (joining partners with Allāh), which is a grave sin!

The following are warnings of severe punishment to those who insist on making sects and going against Allāh's commands – for consequences to be faced in this world and in the hereafter:

> **Chapter 19 verse 69**
>
> Then shall We (i.e. Allāh) certainly drag out from every sect all **those who were worst in obstinate rebellion against (i.e. Allāh) Most Gracious.**

> **Chapter 45 verses 28–30**
>
> And thou (i.e. Muḥammad) wilt see every sect bowing the knee: every sect will be called to its record: **"This Day shall ye be recompensed for all that ye did!"**
>
> "This Our (i.e. Allāh's) record speaks about you with truth: for We (i.e. Allāh) were wont to put on record all that ye did."

> Then, as to those who believed and did righteous deeds, their *Rabb* will admit them to His Mercy that will be the achievement for all to see.

Chapter 6 verse 65

> Say: “He (i.e. Allāh) hath power to send calamities on you, from above and below, **or to cover you with confusion in party strife, giving you a taste of mutual vengeance – each from the other**. See how We (i.e. Allāh) explain the *āyāt* by various (symbols); that they may understand.”

Relating to the above verse (Chapter 6 verse 65), are we not experiencing the reality of the indiscriminate killing between the Sunnis and Shī`ahs in many parts of the world daily?

Those who reject the message of Al-Qur’ān will face severe punishment:

Chapter 68 verse 44

> Then leave Me (i.e. Allāh) alone with such as reject this *Ḥadīth* (Message of Al-Qur’ān): by degrees shall **We (Allāh) punish them from directions they perceive**

Chapter 5 verse 10

Those who reject *īmān* (belief in Al-Qur'ān) and deny Our *āyāt* (messages) **will be companions of Hell-fire**.

4.6 Muḥammad – last prophet and a universal messenger

Muḥammad was the last of the prophets whom Allāh sent to humanity:

Chapter 33 verse 40

Muḥammad is not the father of any of your men, but (he is) the Messenger of Allah, and the **Seal of the Prophets**: and Allah has full knowledge of all things.

Muḥammad was sent as a messenger for all of humanity, as a universal messenger:

Chapter 7 verse 158

Say: "**O Mankind! I (i.e. Muḥammad) am sent unto you all**, as the Messenger of Allāh, ..., so believe in Allāh and His (i.e. Allāh's) messenger (i.e. Muḥammad), the *ummi* (Unlettered Prophet),[23] who believeth

[23] Chapter 29 verse 48: "And thou (i.e. Muḥammad) was not (able) to recite a Book before this (Qur'ān came), nor art thou (i.e. Muḥammad) (able) to transcribe It (i.e. Qur'ān) with thy right hand: in that case, indeed, would the talkers of vanities have doubted."

in Allāh and His words (i.e. Al-Qur’ān): follow him (i.e. Muḥammad) that (so) ye may be guided.”

Chapter 34 verse 28

We (i.e. Allāh) have not sent thee (i.e. Muḥammad) but as a **universal (messenger) to mankind**, giving them glad tidings, and warning them (against sin), but most men understand not.”

Chapter 68 verse 52

It (i.e. Al-Qur’ān) is nothing less than **a Message to all the worlds**.

Chapter 4 verse 79

… And We (i.e. Allāh) have sent thee (i.e. Muḥammad) as **a messenger to (instruct) mankind.** And enough is Allāh for a witness.

Chapter 14 verse 1

Alif Lām Rā. A Book which We (i.e. Allāh) have revealed unto thee (i.e. Muḥammad), in order that **thou (i.e. Muḥammad) mightest lead mankind out of the depths of darkness into light –** by the leave of their *Rabb* – to the way of (Him) the Exalted in power, worthy of all praise!

Chapter 36 verses 69–70

This is no less than a Message and a Qur’ān making things clear: that it (i.e. Al-Qur’ān)

may give admonition **to any (who are) alive**, and that the charge may be proved against those who reject (Truth).

5 PERFECTION OF *DĪN*, PROTECTION AND RECORDING OF AL-QUR’ĀN

5.1 Allāh knows everything and completed the Revelation

Allāh never forgets, never makes mistakes and has omitted nothing from His Book, revealed to Muḥammad:

Chapter 6 verse 38

… (Allāh claims) **nothing have We (i.e. Allāh) omitted from the Book** (Al-Qur’ān), …

Chapter 19 verse 64

… and **thy *Rabb* never doth forget**:

Chapter 20 verse 52

He (i.e. Mūsā) replied: “The knowledge of that is with my *Rabb*, duly recorded: **my *Rabb* never errs, nor forgets**,”

Chapter 6 verse 59

… **not a leaf doth fall but with his (i.e. Allāh’s) knowledge: there is not a grain in the darkness** (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record …

Chapter 21 verse 4

Say: "My *Rabb* **knoweth (every) word (spoken)** in the heavens and on earth: …"

Chapter 10 verse 61

In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Qur'ān, – and whatever deed ye (mankind) may be doing, – We (i.e. Allāh) are witnesses thereof when ye are deeply engrossed therein. **Nor is hidden from thy Rabb (so much as) the weight of an atom on the earth or in heaven.** And not the least and not the greatest of these things but are recorded in a clear record.

Chapter 34 verse 3

The unbelievers say, "Never to us will come the hour": Say, "Nay! but most surely, by my (i.e. Muḥammad's) *Rabb*, it will come upon you; – by Him (i.e. Allāh) who knows the unseen, – **from whom is not hidden the least little atom in the heavens or on earth**: nor is there anything less than that, or greater, but is in the record Perspicuous:"

Allāh completed and perfected the Revelation (Al-Qur’ān) sent to Muḥammad for all of humanity:

> **Chapter 5 verse 3**
>
> … **This Day have I (i.e. Allāh) perfected your *dīn* (religion)** for you, completed My (i.e. Allāh’s) favour upon you, and have chosen for you Islām as your religion ...

5.2 Safeguarding of Al-Qur’ān

Allāh promised to safeguard the Divine Revelation for all time:

> **Chapter 15 verse 9**
>
> We (i.e. Allāh) have without doubt sent down the Message (i.e. Al-Qur’ān); and **We (i.e. Allāh) will assuredly guard It (i.e. Al-Qur’ān)** (from corruption).

5.3 Muḥammad's use of scribes to record Al-Qur'ān

Muḥammad could recited the message as commanded but he could not write it down himself. He had honourable scribes write the Revelation as it was revealed:

> **Chapter 29 verse 48**
>
> And thou (i.e. Muḥammad) wast not (able) to recite a Book before This (Qur'ān came), **nor art thou (i.e. Muḥammad) (able) to transcribe It (i.e. Qur'ān) with thy right hand:** in that case, indeed, would the talkers of vanities have doubted.

> **Chapter 68 verses 1–2**
>
> Nūn! We (i.e. Allāh) bring to **evidence the pen** and (the Qur'ān) **that is being reduced to writing** by the people as a proof that
>
> by the grace of your *Rabb* you are not out of your senses.[24]

> **Chapter 80 verses 13–16**
>
> (The Qur'anic text is being collected) **in the form of noble Booklets**
>
> which are honoured (and whose text is) kept pure (of contamination)

[24] Translation by Dr Kamal Omar.

written by the hands of those who are expert in the art of writing
(and who are) noble and reliable.[25]

Chapter 98 verses 2–3

An Apostle from Allāh – reciting the Booklets kept pure (of contamination)
within which are the writings whose integrity is permanent.[26]

Chapter 52 verses 2–3

And We (i.e. Allāh) mention as evidence **the Book written in straight lines**
on large scape parchment paper.[27]

Chapter 56 verses 77–79

This is indeed **the Noble Qur’ān**
in the form of a well guarded Book
None shall grasp It (i.e. Al-Qur’ān) except those who are clean (in their thoughts, away from preconceived notions).[28]

[25] Translation by Dr Kamal Omar.
[26] Translation by Dr Kamal Omar.
[27] Translation by Dr Kamal Omar.
[28] Translation by Dr Kamal Omar.

Muḥammad asked his honourable scribes to read the verses to him after they had written them down, so he could check that they were correctly written:

> **Chapter 25 verse 5**
>
> And they (non-believers) say: "Tales of the ancients which he (i.e. Muḥammad) **has got reduced to writing and then (this written material) is further reproduced before him (for final checking) morning and evening."**[29]

The following verses urge us to keep written records of ordinary transactional matters, so it stands to reason that Al-Qur'ān itself would have been written down upon its revelation:

> **Chapter 96 verses 3–5**
>
> Proclaim that your Sustainer is the bestower of greatness;
>
> **He (i.e. Allāh) Who taught the use of pen**;
>
> taught human beings that which they knew not.[30]

> **Chapter 68 verse 1**
>
> We (i.e. Allāh) bring into evidence the pen **and that which they write**.[31]

[29] Translation by Dr Kamal Omar.

[30] Translation by Abdul Wadud.

[31] Translation by Abdul Wadud.

> **Chapter 2 verse 282**
>
> O you who believe! When you deal with each other in transactions involving future obligations in a fixed period of time, **reduce them to writing**. …
>
> … **Disdain not to reduce in writing** (your contract) for a specific period, whether it be small or big. …[32]

Abdul Wadud states: "It can readily be inferred from the above that when it is not allowed to leave in doubt the matters related to ordinary mutual transactions, how could the writing of the Quran, the final message for the guidance of mankind, be ignored. That is why the first revelation that came to Muhammad (Allāh is pleased with him) impressed upon him the importance of reducing the verbal message into writing."[33]

Further evidence that Al-Qur'ān was in book form in Muḥammad's time is the following: Among all the accusations that the unbelievers levelled against the Prophet, mentioned in Al-Qur'ān, not one of the accusations was that Al-Qur'ān was not in a book form! The Qur'ān has scores of verses that say "This is a Book", and not once did the unbelievers counter-challenge this statement. This is thus also proof that the Qur'ān was compiled into a Book (albeit not bound in the manner we know) during the lifetime of the Prophet. The unbelievers were well aware of

[32] Translation by Abdul Wadud.

[33] Sayed Abdul Wadud (1990) *Conspiracies against the Quran*, 2nd ed, Lahore: Khalid Publishers, p. 94.

this, otherwise they would have definitely used it as evidence that those verses were false.

6 DUTY, CHARACTER AND CONDUCT OF MUḤAMMAD

6.1 Duty of Muḥammad to convey Al-Qur'ān

What was Muḥammad tasked to do with this weighty Message revealed to him? The duty of messengers, including Muḥammad, was to convey Allah's message, in order to give good news to believers and warn unbelievers,[34] not to force them into belief, not to take responsibility for whether or not people chose to believe, or not even to explain Al-Qur'ān, as Allāh alone does the latter (see Section 14):

> **Chapter 6 verse 48**
>
> We (i.e. Allāh) send the messengers only **to give good news and to warn**: so those who believe and mend (their lives), – upon them shall be no fear, nor shall they grieve.

> **Chapter 5 verse 67**
>
> **O Messenger. Proclaim the (Al-Qur'ān) which hath been sent to thee (i.e. Muḥammad) from thy Rabb**. If thou (i.e. Muḥammad) didst not (do so), thou (i.e. Muḥammad) wouldst not have fulfilled and

[34] The following are 92 Qur'anic references stating that Muḥammad and all the messengers were sent by Allāh as warners and bringers of good tidings only:

proclaimed His (i.e. Allāh's) mission. And Allāh will defend thee (i.e. Muḥammad) from people (who mean mischief). For Allāh guides not those who reject Faith.

Chapter 2 verse 6, Chapter 2 verse 213, Chapter 2 verse 119, Chapter 3 verse 20, Chapter 4 verse 79–80, Chapter 4 verse 165, Chapter 5 verse 19, Chapter 5 verse 67, Chapter 5 verse 92, Chapter 5 verse 99, Chapter 6 verse 19, Chapter 6 verse 48, Chapter 6 verse 50, Chapter 6 verse 92, Chapter 7 verse 2, Chapter 7 verse 3, Chapter 7 verse 69, Chapter 7 verse 184, Chapter 7 verse 188, Chapter 10 verse 2, Chapter 11 verse 2, Chapter 11 verse 12, Chapter 11 verse 25, Chapter 13 verse 7, Chapter 13 verse 40, Chapter 14 verse 9, Chapter 14 verse 10, Chapter 14 verse 11, Chapter 14 verse 44, Chapter 15 verse 89, Chapter 15 verse 94, Chapter 16 verse 2, Chapter 16 verse 35, Chapter 16 verse 82, Chapter 17 verse 54, Chapter 17 verse 105, Chapter 18 verse 2, Chapter 18 verse 4**,** Chapter 18 verse 56, Chapter 19 verse 39, Chapter 19 verse 97, Chapter 21 verse 45, Chapter 22 verse 49**,** Chapter 24 verses 54, Chapter 25 verses 51, Chapter 25 verse 52, Chapter 25 verse 56**,** Chapter 26 verse 115, Chapter 27 verse 92, Chapter 28 verse 46, Chapter 29 verse 18, Chapter 29 verse 50, Chapter 32 verse 3, Chapter 33 verse 45, Chapter 34 verse 34, Chapter 34 verse 46, Chapter 35 verse 23, Chapter 35 verse 24**,** Chapter 35 verse 37, Chapter 35 verse 42, Chapter 38 verse 4, Chapter 38 verse 65, Chapter 38 verse 70, Chapter 39 verse 16, Chapter 40 verse 15, Chapter 40 verse 18, Chapter 42 verse 7, Chapter 42 verses 13, Chapter 42 verse 15, Chapter 42 verse 48, Chapter 43 verse 23, Chapter 44 verse 3, Chapter 46 verse 9, Chapter 46 verse 21, Chapter 46 verse 29, Chapter 46 verse 35, Chapter 48 verse 8, Chapter 50 verse 2, Chapter 51 verse 50, Chapter 51 verse 51, Chapter 53 verse 56, Chapter 54 verse 5, Chapter 54 verse 36, Chapter 64 verse 12, Chapter 67 verse 9, Chapter 67 verse 26, Chapter 72 verse 23, Chapter 79 verse 45, Chapter 87 verse 9, Chapter 88 verse 21, Chapter 92 verse 14.

Chapter 3 verse 144

Muḥammad is no more than a messenger: many were the messengers that passed away before him. If he (i.e. Muḥammad) died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allāh. But Allāh (on the other hand) will swiftly reward those who (serve Allāh) with gratitude.

Chapter 42 verse 48

If then they turn away, **We (i.e. Allāh) have not sent thee (i.e. Muḥammad) as a guard over them. Thy (i.e. Muḥammad’s) duty is but to convey (the message of Al-Qur’ān)**. And truly, when We (i.e. Allāh) give man a taste of a Mercy from Ourselves (i.e. from Allāh), he doth exult thereat, but when some ill happens to him, on account of the deeds which his hands have sent forth, truly then is man ungrateful!

Chapter 42 verse 7

Thus have We (i.e. Allāh) sent by *waḥy* (inspiration) to thee (i.e. Muḥammad) an Arabic Qur’ān: that thou (i.e. Muḥammad) **mayest warn** the mother of cities and all around her, – and **warn (them)** of the Day of Assembly, of which there is no doubt:

(when) some will be in the garden, and some in the Blazing Fire.

Chapter 21 verse 45

Say, "I (i.e. Muḥammad) do but warn you according to Revelation" (i.e. Al-Qur'ān): but the deaf will not hear the call, (even) when they are warned!

Muḥammad says he has indeed fulfilled Allāh's command in proclaiming the Message of Al-Qur'ān:

Chapter 21 verses 108–09

Say: "What has come to me (i.e. Muḥammad) by inspiration is that your Allāh is one Allāh. Will ye therefore bow to His will (in Islam)?"

But if they turn back, say: "**I (i.e. Muḥammad) have proclaimed the Message to you** all alike and in truth; but I (i.e. Muḥammad) know not whether that which ye are promised is near or far."

6.2 Muḥammad declared nothing else besides Al-Qur’ān

Only Al-Qur’ān, and no other book or sayings, was given to Muḥammad:

> **Chapter 38 verse 70**
>
> **Only This (i.e. Al-Qur’ān) has been revealed to me (i.e. Muḥammad)**, that I (i.e. Muḥammad) am to give warning plainly and publicly.

Muḥammad conveyed only the Revelation (i.e. Al-Qur’ān) as it was revealed to him. If he invented sayings and attributed them to Allāh, he would have suffered severe consequences, despite him being a messenger of Allāh. He was warned personally if he ever thought to deviate from the Divine Revelation:

> **Chapter 69 verses 43–47**
>
> (This Qur’ān is) a Message sent down from the *Rabb* (i.e. Allāh) of the `*ālamīn* (worlds).
>
> And if the messenger (i.e. Muḥammad) were to invent any sayings in Our (i.e. Allāh’s) name,
>
> We (i.e. Allāh) should certainly seize him by his (i.e. Muḥammad) right hand,
>
> and **We (i.e. Allāh) should certainly then cut off the artery of his (i.e. Muḥammad’s) heart:**

nor could any of you withhold him (from Our wrath).

Chapter 17 verse 73–75

And their (i.e. unbelievers) purpose was to tempt thee (i.e. Muḥammad) away from that which We (i.e. Allāh) had revealed (i.e. Al-Qur'ān) unto thee (i.e. Muḥammad), to substitute in Our Name (i.e. Allāh's name) something quite different; (in that case), behold!, they (i.e. the unbelievers) would certainly have made thee (i.e. Muḥammad) (their) friend!

And had We (i.e. Allāh) not given thee (i.e. Muḥammad) strength, thou (i.e. Muḥammad) wouldst nearly have inclined to them a little.

In that case **We (i.e. Allāh) should have made thee (i.e. Muḥammad) taste an equal portion (of punishment) in this life, and an equal portion in death: and moreover thou (i.e. Muḥammad) wouldst have found none to help thee (i.e. Muḥammad) against Us (i.e. Allāh)!**

Chapter 6 verse 15

Say: "I (i.e. Muḥammad) would, if I (i.e. Muḥammad) disobeyed my *Rabb*, indeed have **fear of the penalty** of a mighty Day."

6.3 Muḥammad ﷺ was mortal, a human being

Muḥammad was mortal, a human being, as were all previous messengers:

Chapter 18 verse 110

Say: “I (i.e. Muḥammad) am but **a mortal like yourselves**, (but) the *waḥy* (inspiration) has come to me (i.e. Muḥammad), that your Allāh is one Allāh. Whoever expects to his *Rabb*, let him work righteousness, and, in the worship of his *Rabb*, admit no-one as partner.”

Chapter 25 verse 20

And the messengers whom We (i.e. Allāh) **sent before thee (i.e. Muḥammad) were all (men) who ate food** and walked through the streets: We (i.e. Allāh) have made some of you as a trial for others: will you have patience? For Allāh is one who sees (all things).

Chapter 21 verses 7–8

Before thee (i.e. Muḥammad), also, **all the messengers We (i.e. Allāh) sent were but men**, to whom We (i.e. Allāh) granted inspiration: …

nor did We (i.e. Allāh) give them bodies that ate no food, nor were they exempt from death.

Chapter 41 verse 6

Say thou (Muḥammad): "**I (i.e. Muḥammad) am but a mortal like you**: it is revealed to me (i.e. Muḥammad) by inspiration, that your Allāh is one Allāh. So stand true to Him, and ask for His (i.e. Allāh's) forgiveness." And woe to those who join gods with Allāh,

Chapter 17 verse 93

Or thou have a house adorned with gold, or thou mount a ladder right into the skies. No, we shall not even believe in thy mounting until thou send down to us a book that we could read. Say: "**Glory to my Lord! Am I aught but a man, – a messenger?"**

6.4 Muḥammad's character and conduct

Muḥammad's exemplary character is recorded in the Divine Book:

Chapter 68 verse 4

And thou (i.e. Muḥammad) (standest) on an **exalted standard of character**.

Chapter 94 verse 4

And **raised high the esteem** (in which) thou (i.e. Muḥammad) (art held)?

Chapter 33 verse 21

Ye have indeed in the Messenger of Allāh (i.e. Muḥammad**) a beautiful pattern (of conduct)** for any one whose hope is in Allāh and the final Day, and who engages much in the Praise of Allāh.

Chapter 3 verse 159

It is part of the Mercy of Allāh that **thou (i.e. Muḥammad) dost deal gently with them. Wert thou (i.e. Muḥammad) severe or harsh-hearted, they would have broken away from about thee** (i.e. Muḥammad): so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou (i.e. Muḥammad) hast taken a decision put thy trust in Allāh. For Allāh loves those who put their trust (in Him).

7 MARRIAGE AND OFFSPRING

Like previous messengers, Muḥammad married and had children:

> **Chapter 13 verse 38**
>
> We (i.e. Allāh) did send messengers before thee (i.e. Muḥammad),[35] and **appointed for them wives and children**: and it was never the part of a messenger to bring a sign (i.e. Revelation) except as Allāh permitted (or commanded). For each period is a Book (revealed).

The “sign” referred to in the above verse, and in many other verses, is the Revelation (i.e. Al-Qur’ān) given to Muḥammad, and not anything else.[36]

Muḥammad married adult women, and never a child bride as falsely claimed by some:

> **Chapter 33 verse 50**
>
> O Prophet! We (i.e. Allāh) have made lawful to thee (i.e. Muḥammad) thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allāh has assigned to thee (i.e. Muḥammad); and daughters of thy

[35] See also Section 4.2: Lineage of messengers.

[36] Refer to Chapter 10 verse 15 and Chapter 38 verse 70.

> paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated (from Makkah) with thee; **and any believing <u>woman</u> who dedicates herself to the prophet (i.e. Muḥammad) if the prophet wishes to wed her**; – this only for thee (i.e. Muḥammad), and not for the believers (at large); We (i.e. Allāh) know what We (i.e. Allāh) have appointed for them as to their wives and the captives whom their right hands possess –in order that there should be no difficulty for thee (i.e. Muḥammad). And Allāh is Oft-forgiving, Most Merciful.[37]
>
> **Chapter 33 verse 52**
>
> It is not lawful for thee (i.e. Muḥammad) (to marry more) **women** after this, nor to change them for (other) wives, even though their beauty attracts thee (i.e. Muḥammad) …

Muḥammad had an adopted son named Zayd. Of all the companions of Muḥammad, only Zayd’s name is mentioned in Al-Qur’ān:

> **Chapter 33 verse 37**
>
> Behold! **Thou (i.e. Muḥammad) didst say to one (i.e. Zayd) who had received the**

[37] Refer to Chapter 4 verses 3–6 for “believers”. As for the women “thy right hand possesses”, refer to Chapter 60 verse 10.

> **Grace of Allāh and thy favour**: “Retain thou (in wedlock) thy wife, and fear Allāh.” But thou (i.e. Muḥammad) didst hide in thy heart that which Allāh was about to make manifest: thou (i.e. Muḥammad) didst fear the people, but it is more fitting that thou (i.e. Muḥammad) shouldst fear Allāh. Then when **Zayd** had dissolved (his marriage) with her, with the necessary (formality), We (i.e. Allāh) joined her in marriage to thee (i.e. Muḥammad): in order that (in future) there may be no difficulty to the believers in (the matter of) marriage with the wives of their **adopted sons**, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allāh’s command must be fulfilled.

Muḥammad had no biological male child that reached adulthood:

> **Chapter 33 verse 40**
>
> **Muḥammad is not the father of any of your men**, but (he is) the Messenger of Allāh, and the seal of the Prophets: and Allāh has full knowledge of all things.

Chapter 33 verse 40 above also has the following implications:

1. Because lineage is carried on through male offspring,[38] and Muḥammad had no biological male offspring, Muḥammad's lineage ended with him. Anyone claiming lineage to Muḥammad is a liar.
2. The lineage of Allāh's messengers as being offspring of one another has been explained earlier (see Section 4.2). Since Muḥammad's lineage ended with him, so even the prophethood/messengership ended with him. There will be no further messengers. This idea is further substantiated by verses stating that:
    - the Revelation to Muḥammad, i.e. Al-Qur'ān, has been completed and perfected and no new Books will be revealed to humanity (e.g. Chapter 35 verse 31).
    - Al-Qur'ān will be safeguarded from corruption and manipu-lation (e.g. Chapter 15 verse 9).

[38] The father is responsible for the gender of the child. This is mentioned in Chapter 75 verse 39 and Chapter 53 verses 45–46, about 1 400 years before it was discovered that the father has the X and Y chromosomes that determine the gender of the child, while the mother has only the X chromosome. That is the reason Allāh says, in Chapter 33 verse 5, to call the child by the father's name.

8 ACCUSATIONS AND DEMANDS BY UNBELIEVERS

8.1 Reaction of unbelievers to Muḥammad

The majority of people did not accept the Message delivered by Muḥammad. They denied that what Muḥammad brought was the truth, tried to get him to change the message, fostered hatred towards him, was violent with him, levelled all sorts of accusations against him and made all sorts of demands on him in efforts to disprove his authenticity:

> **Chapter 10 verse 15**
> (Allāh declares) But when Our (i.e. Allāh's) Clear Signs (*āyāt*) are rehearsed unto them (i.e. the people), those who rest not their hope on their meeting with Us (i.e. Allāh): (the unbelievers say to Muḥammad): **"Bring us a reading (other than this Qur'ān), or change this:"** (Muḥammad is commanded) Say: "It is not for me (i.e. Muḥammad) of my own accord to change it (i.e. Al-Qur'ān): I (i.e. Muḥammad) follow naught but what is revealed unto me (i.e. Al-Qur'ān): if I (i.e. Muḥammad) were to disobey my *Rabb*, I (i.e. Muḥammad) should

myself fear the penalty of a great Day (to come).”

Chapter 74 verses 49–51

Then what is the matter with them that **they turn away** from admonition (of Al-Qur’ān)? –

as if they were affrighted asses,

fleeing from a lion!

Chapter 22 verse 72

When Our (i.e. Allāh’s) Clear verses (from Al-Qur’ān) are rehearsed to them, thou wilt notice **a denial on the faces** of the unbelievers! **They nearly attack with violence those who rehearse Our (i.e. Allāh’s) signs – (*āyāt* of Al-Qur’ān) to them** …!

Chapter 43 verse 78

Verily We (i.e. Allāh) have brought the Truth (*Al-Ḥāq* i.e. Al-Qur’ān) to you: but **most of you have a hatred for Truth** (Al-Qur’ān).

Chapter 23 verse 70

Or do they say: “He (i.e. Muḥammad) is possessed”? Nay, he (i.e. Muḥammad) has brought them the truth, **but most of them hate the Truth (i.e. Al-Qur’ān)**.

8.2 Accusations from unbelievers, and responses by Allāh

When Muḥammad delivered the Message, the unbelievers accused him of all sorts of things, from being mad to being a fraud and making up Al-Qur'ān himself, all of which Allāh refutes in Al-Qur'ān.

The unbelievers said that the Prophet was mad or possessed:

> **Chapter 7 verse 184**
>
> Do they not reflect? Their companion (Muḥammad) is **not seized with madness**: he is but a perspicuous warner.

> **Chapter 52 verse 29**
>
> Therefore proclaim thou (i.e. Muḥammad) the praises (of thy *Rabb*): for by the Grace of thy *Rabb*, thou (i.e. Muḥammad) art no (vulgar) soothsayer, **nor art thou (i.e. Muḥammad) one possessed.**

> **Chapter 68 verses 1–5**
>
> Nun. By the Pen and the (Record) which (men) write, –
>
> **thou (i.e. Muḥammad) are not by the Grace of thy *Rabb*, mad or possessed.**
>
> Nay, verily for thee (i.e. Muḥammad) is a Reward unfailing:

> and thou (i.e. Muḥammad) (standest) on an exalted standard of character.
>
> Soon wilt thou (i.e. Muḥammad) see and they will see, …

They said that he was a magician and that Al-Qur’ān was falsehood and magic:

> **Chapter 34 verse 43**
>
> When Our (i.e. Allāh’s) Clear Signs (*āyāt*) are rehearsed to them, they say: “This is only a man who wishes to hinder you from the (worship) which your fathers practised.” And they say, “**This is only a falsehood invented**!” and the unbelievers say of the Truth when it comes to them, “**This is nothing but evident magic!**”[39]

They called the Prophet a forger:

> **Chapter 16 verse 101**
>
> When We (i.e. Allāh) substitute one revelation for another, – and Allāh knows best what He (i.e. Allāh) reveals (in stages), – they (unbelievers) say: “**Thou (i.e. Muḥammad) art but a forger:**” but most of them understand not.

[39] Accusations of “magic” were also levelled at `Īsā (Chapter 5 verse 110) and Mūsā (Chapter 20 verses 61–63 and Chapter 20 verse 71).

Chapter 32 verse 3

Or do they say, "**He (i.e. Muḥammad) has forged it**?" Nay, it is the Truth from thy *Rabb* that thou (i.e. Muḥammad) mayest admonish a people to whom no warner has come before thee: in order that they may receive guidance.

Chapter 25 verse 4

But the unbelievers say: "Naught is this but **a lie which he (Muḥammad) has forged**, and others have helped him at it." In truth it is they who have put forward an iniquity and a falsehood.

Chapter 25 verse 5

And they (non-believers) say: "**Tales of the ancients** which he (Muḥammad) has got reduced to writing and then (this written material) is further reproduced before him (for final checking) morning and evening."

They claimed he was being misled and spoke of his own desire:

Chapter 53 verses 2–4

Your companion, (i.e. Muḥammad) is **neither astray nor being misled**.

Nor does he (i.e. Muḥammad) say (aught) of (his own) desire.

It is no less than *waḥy*[40] (inspiration) sent down to him (i.e. Muḥammad by Allāh):

They called him an imposter:

Chapter 38 verse 86

Say: "No reward do I (i.e. Muḥammad) ask of you for this (i.e. Qur'anic message), **nor am I (i.e. Muḥammad) an imposter**.**"**

They called him a soothsayer:

Chapter 52 verse 29

Therefore proclaim thou (i.e. Muḥammad) the praises (of thy *Rabb*): for by the Grace of thy *Rabb*, **thou (i.e. Muḥammad) art no (vulgar) soothsayer**, nor art thou (i.e. Muḥammad) one possessed.

[40] The Arabic word in this verse is *waḥy,* which refers to Al-Qur'ān, and not to anything else. (Cf. Chapter 29 verses 47 to 49 and Chapter 42 verse 52).

They called him a poet:

> **Chapter 52 verses 30–31**
>
> Or do they say: – "**a poet!** we await for him (i.e. Muḥammad) some calamity (hatched) by time!"
>
> Say thou: "Await you! – I (i.e. Muḥammad) too will wait along with you!"

They said he was a fabricator:

> **Chapter 52 verses 33–34**
>
> Or do they say, "He (i.e. Muḥammad) **fabricated the (Message)**"? Nay, they have no faith!
>
> Let them then produce a recital[41] like unto it, – if (it be) they speak the truth!

They accused the Prophet of being taught by someone else, even though the person they referred to could not have spoken the clear Arabic of the revealed verses:

> **Chapter 16 verses 103–104**
>
> We (i.e. Allāh) know indeed that they say: "**It is a man that teaches him**." The tongue of him they wickedly point to is

[41] Recite: to repeat from memory, to read aloud, to narrate. Keep in mind that Allāh had instilled Al-Qur'ān into Muḥammad's mind, as stated in Chapter 26 verses 192–94: "Verily this is a Revelation from the Lord of the Worlds: With it came down the spirit of Faith and Truth – To thy heart and mind, that thou mayest admonish."

> notably foreign, while **this is Arabic, pure and clear**. Those who believe not in the *āyāt* of Allāh, – Allāh will not guide them, and theirs will be a grievous Penalty.

They alleged that Al-Qur’ān was Satan’s word:

> **Chapter 81 verse 25**
>
> **Nor is It (i.e. Al-Qur’ān) the word of Shayṭān** (Satan) the accursed.

The accusation that Al-Qur’ān was the word of Shayṭān did not even make sense because there are numerous verses that clearly state that Shayṭān is an enemy and should not be followed. If Al-Qur’ān was from Shayṭān, then these verses would not appear in Al-Qur’ān:

> **Chapter 35 verse 6**
>
> Verily **Shayṭān (Satan) is an enemy to you**; so treat him as an enemy: he (i.e. Shayṭān) only invites his adherents that they may become companions of the Blazing Fire.

> **Chapter 16 verse 98**
>
> When thou dost read the Qur’ān, **seek Allāh’s protection from Shayṭān (Satan) the rejected one**.

> **Chapter 58 verse 19**
>
> … truly, **it is the party of Shayṭān that will perish**!

Chapter 6 verse 142

… and **follow not the footsteps of Shayṭān** (Satan): for he is to you and **avowed enemy**.

8.3 Muḥammad’s feelings about the accusations

The accusations and rejection of the Message caused Muḥammad pain and grief:

Chapter 6 verse 33

We (i.e. Allāh) know indeed **the grief which their words do cause thee** (i.e. Muḥammad): it is not thee (i.e. Muḥammad) they reject: it is the *āyāt* (messages) of Allāh, which the wicked condemn.

Chapter 18 verse 6

Thou (i.e. Muḥammad) wouldst only, perchance, **fret thyself (i.e. Muḥammad) to death after them, in grief, if they believe not in this *ḥadīth*** (message of Al-Qur’ān).

8.4 Demands made by unbelievers, and Allāh’s responses

The unbelievers demanded that Muḥammad do the following in order for them to accept him as a true messenger of Allāh:

> **Chapter 17 verse 90–93**
>
> They (i.e. the unbelievers) say: “We shall not believe in thee (i.e. Muḥammad), until thou **cause a spring to gush forth for us** from the earth,
>
> or (until) thou have a Garden of date trees and vines, and **cause rivers to gush forth** in their midst, carrying abundant water;
>
> or thou **cause the sky to fall in pieces**, as thou sayest (will happen), against us;
>
> or thou **bring Allāh and the *malā’ikah* before (us) face to face:**
>
> or thou **have a house adorned with gold**, or thou **mount a ladder right into the skies**. No, we shall not even believe in thy mounting until thou send down to us a Book that we could read.”

Allāh commands Muḥammad to say that he is a human being and cannot do anything of what they demand:

> **Chapter 17 verse 93**
>
> Say: “Glory to my *Rabb*! **Am I (i.e. Muḥammad) anything but a man**, – a messenger?”

> **Chapter 18 verse 110**
>
> Say: “I (i.e. Muḥammad) **am but a man like yourselves**, (but) the Revelation has come to me that your Allāh is one Allāh. Whoever expects to his Rabb let him work righteousness, and in the worship of His Rabb, admit no one as a partner.”

Allāh’s Book Itself contains the proofs that unbelievers would need to establish that the Book is from Allāh. The Book has been in existence from the time of Its revelation 1 400 years ago, and still stands today, so any falsehoods found in It could have been used as proof against Its divine origin, yet no discrepancy has been found in It to date:

> **Chapter 4 verse 82**
>
> Do they not consider the Qur’ān (with care)? Had it (i.e. Al-Qur’ān) been from other than Allāh **they would surely have found therein much discrepancy** (inconsistency, incongruity, contradiction).

Allāh reminds the unbelievers that Al-Qur’ān Itself proves Its truth:

> **Chapter 10 verse 32**
>
> Such is Allāh, your real Cherisher and Sustainer: **apart from truth (i.e. Al-Qur’ān) what (remains) but error**? How then are ye turned away?

> **Chapter 10 verse 82**
>
> And Allāh **by His (i.e. Allāh’s) words (i.e. Al-Qur’ān) doth prove and establish His (i.e. Allāh’s) truth**, however much the sinners may hate it!

> **Chapter 42 verse 24**
>
> What! Do they say, “He (i.e. Muḥammad) has forged a falsehood against Allāh?” But if Allāh willed, He (i.e. Allāh) could seal up thy (i.e. Muḥammad’s) heart, and Allāh blots out vanity, and **proves the truth by His words** (i.e. Qur’ān). For He (i.e. Allāh) knows well the secrets of all hearts.

If anyone still has any doubts about the authenticity of the Revelation, then they are challenged to produce a book similar to It, ten chapters like It, or even one chapter like It, even today, which they are unable to do:

> **Chapter 17 verse 88**
>
> Say: “If the whole of mankind and Jinns were to gather together to produce the like of this

Qur'ān, **they could never produce the like thereof**, even if they backed up each other with help and support."

Chapter 10 verse 37

This Qur'ān is not such as can be produced by other than Allāh. On the contrary it is a confirmation of (revelations) that went before It (i.e. Qur'ān), and a fuller explanation of the Book – wherein there is no doubt – from the *Rabb* of the worlds.

Chapter 11 verse 13

Or they say, "He (i.e. Muḥammad) forged It (i.e. Al-Qur'ān)." Say, **"Bring ye then ten *sūrahs* forged, like unto It (i.e. Al-Qur'ān), and call (to your aid) whomsoever ye can,** other than Allāh. – if ye speak the truth!"

Chapter 10 verse 38

Or do they say, "He (i.e. Muḥammad) forged it"? **Say: "Bring then a *sūrah* like unto it, and call (to your aid) anyone you can besides Allāh**, if it be ye speak the truth!"

Chapter 2 verse 23–24

And if ye are in doubt as to what We (i.e. Allāh) have revealed from time to time to Our servant (i.e. Muḥammad), **then produce a *sūrah* like thereunto**; and call

your witnesses or helpers (if there are any) besides Allāh, if your (doubts) are true.

But if ye cannot – and of a surety ye cannot – then fear the Fire whose fuel is men and stones, – which is prepared for those who reject Faith.

The reason nobody can produce a Book like Al-Qur’ān is that the Words are Divine and not that of human beings, no matter how much unbelievers wish these were the words of a mortal:

Chapter 74 verses 18–28

For he (i.e. the unbelievers) thought and he plotted; –

and woe to him! How he plotted! –

yea, woe to him; how he plotted! –

then he looked round;

then he frowned and he scowled;

then he turned back and was haughty;

then said he: “This is nothing but magic, derived from of old;

“This is nothing but the word of a mortal!”

Soon will I (i.e. Allāh) cast him into Hell-Fire!

And what will explain to thee what Hell-Fire is?

Naught doth it (i.e. Hell-Fire) permit to endure, and naught doth it leave alone!” –

When the unbelievers asked for a miracle:

> **Chapter 29 verse 50**
>
> They say: "**Why are not signs sent down to him** (i.e. Muḥammad) from his *Rabb*?" Say: "The Signs are indeed with Allāh, and I (i.e. Muḥammad) am indeed a Clear Warner."

Allāh replies with the following:

> **Chapter 29 verse 51**
>
> **And is It (i.e. Al-Qur'ān) not enough for them that We (i.e. Allāh) have sent down to thee (i.e. Muḥammad) the Book (i.e. Al-Qur'ān) which is rehearsed to them?** Verily, in It (i.e. Al-Qur'ān) is Mercy and a Reminder to those who believe.
>
> **Chapter 20 verse 133**
>
> They say: "Why does he (i.e. Muḥammad) not bring us a Sign from his *Rabb*?" **Has not a Clear Sign come to them of all that was in the former Books of revelation?**[42]

In other words, what other miracle do you want? Al-Qur'ān **is** the miracle! This Book contains all the previous Books that were Revealed to the previous messengers, and the information in this Book (i.e. Al-Qur'ān) is such that no human being can produce such a Book.

[42] Refer to Chapter 10 verse 47, Chapter 30 verse 47, Chapter 4 verse 44 and Chapter 4 verse 51.

Part of the miraculous nature of the Book is that Al-Qur’ān has numerous verses with information that was unknown to humanity at the time of Its revelation, but which we have since come to establish as being true. In our time, more than 1 400 years after the Revelation, many scientific discoveries have proved many verses to be true, e.g. that Pharaoh’s body will be preserved (Chapter 10 verse 92), truths related to embryology (Chapter 23 verses 12–14), that there are two bodies of water that meet but do not mix (Chapter 55 verses 19–20 and Chapter 25 verse 53), and many

more truths in the fields of astronomy, geology, atmospheric science, and so on. Is this not a miraculous Book? Allāh states that the truth of the Revelation will become known in due course:

> **Chapter 38 verse 88**
>
> And ye shall certainly know the Truth of It (i.e. Al-Qur'ān) (all) after a while.

This also implies that there are many scientific verses whose truths we are still yet to discover. For example, Chapter 42 verse 29[43] informs us that Allāh has scattered life throughout the universe, which future generations will be able to prove in time to come.

In a counter challenge, Allāh says:

> **Chapter 52 verse 41**
>
> Or that the unseen is in their hands and they write it down?

In other words, Muḥammad was having the Qur'ān written down with the unknown information, so the unbelievers were challenged to write a Book and prove that what they wrote down would also come to pass. They never did, because they could not!

[43] Chapter 42 verse 29: "And among His Signs is the creation of the heavens and the earth, and the living creatures that He has scattered through them: and He has power to gather them together when He wills."

9 FORCED INTO EXILE

Muḥammad was forced into exile from Makkah because of carrying out his duty to warn and give glad tidings:[44]

Chapter 9 verse 13

Will ye not fight people who violated their oaths, **plotted to expel the Messenger** (i.e. Muḥammad), and took the aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allāh whom ye should more justly fear, if ye believe!

Chapter 47 verse 13

And how many cities, with more power than thy (i.e. Muḥammad's) City which **has driven thee (i.e. Muḥammad) out**, have We (i.e. Allāh) destroyed (for their sins)? And there was none to aid them.

Chapter 8 verse 30

Remember how the unbelievers **plotted against thee** (i.e. Muḥammad), to keep thee (i.e. Muḥammad) in bonds, or slay thee (i.e. Muḥammad), **or get thee (i.e. Muḥammad) out** (of thy home). They plot and plan, and Allāh too plans; but the best of planners is Allāh.

[44] Muḥammad was ordered to do this 92 times in Al-Qur'ān. See note 34 for the references.

The Muhājirūn (*ṣaḥābah*, or first believers in Muḥammad) were also expelled:

> **Chapter 59 verse 8**
>
> (Some part is due) **to the indigent Muhājirūn, those who were expelled** from their homes and their property, while seeking Grace from Allāh and (His) good pleasure, and aiding Allāh and His Messenger, such are indeed the sincere ones:–

> **Chapter 60 verse 1**
>
> … O ye who believe! Take not My (i.e. Allāh's) enemies and yours as friends (or protectors), – offering them (your) love, even though they have rejected the truth that has come to you, and have (on the contrary) **driven out the prophet (i.e. Muḥammad) and yourselves (from your homes)**, (simply) because ye believe in Allāh your *Rabb*! …

Muḥammad and one companion hid in a cave for safety on the way to Madīnah:

> **Chapter 9 verse 40**
>
> If ye help not (your leader), (it is no matter): for Allāh did indeed help him (i.e. Muḥammad), when the unbelievers drove him (i.e. Muḥammad) out: **he (i.e.**

Muḥammad) had no more than one companion; they two were in the cave, and he (i.e. Muḥammad) said to his companion, “Have no fear, for Allāh is with us”: then Allāh sent down His (i.e. Allāh’s) peace upon

> him, and strengthened him (i.e. Muḥammad) with forces which ye saw not, and humbled to the depths the word of the unbelievers. But the word of Allāh is Exalted to the heights: for Allāh is Exalted In Might, wise.

At the time Muḥammad was expelled from Makkah, Allāh informed him in a vision that he would return to Makkah, a promise that was duly fulfilled:

> **Chapter 28 verse 85**
>
> Verily He (i.e. Allāh) who ordained the Qur'ān for thee (i.e. Muḥammad), **will bring thee (i.e. Muḥammad) back** to the place of return.

> **Chapter 48 verse 27**
>
> **Truly did Allāh fulfil the vision for His Messenger.** Ye shall enter the sacred Mosque, if Allāh wills, with minds secure, heads shaved, hair cut short, and without fear. For He (i.e. Allāh) knew what ye knew not, and He (i.e. Allāh) granted, besides this, a speedy victory.

Yathrib’s name changed to “Madīnah” when Muḥammad took refuge there. In Chapter 33 verse 13, it is referred to as “Yathrib”, but it is referred to as “Madīnah” in the following verse:

> **Chapter 9 verse 120**
>
> It was not fitting for the people of **Madīnah** and the Bedouin Arabs of the neighborhoods, to refuse to follow Allāh’s Messenger, nor to prefer their own lives to his (i.e. Muḥammad’s life): …

10 First believers in Al-Qur’ān

The Muhājirūn (*ṣaḥābah* or companions of the Prophet) were the first believers in Al-Qur’ān, who emigrated with Muḥammad to Madīnah. The Anṣār were the people of Madīnah who took in and helped Muḥammad and the Muhājirūn.

Allāh opened the hearts of the Muhājirūn and Anṣār to the truth, and they were the helpers of Muḥammad with their lives and possessions:

> **Chapter 8 verses 62–63**
>
> Should they (i.e. unbelievers) intend to deceive thee (i.e. Muḥammad), – verily Allāh sufficeth thee (i.e. Muḥammad): He (i.e. Allāh) it is that hath strengthened thee (i.e. Muḥammad) with His (i.e. Allāh’s) aid and with (the company of) the Believers; (i.e. Muhājirūn and Anṣār)
>
> and (moreover) **He (i.e. Allāh) hath put affection between their hearts (i.e. Muhājirūn and Anṣār): not if thou (i.e. Muḥammad) hadst spent all that is in the earth, couldst thou (i.e. Muḥammad) have produced that affection**, but Allāh hath done it: for He (i.e. Allāh) is Exalted in Might, Wise.

Chapter 59 verse 9

But those who before them, had homes (in Madīnah) and had adopted the Faith, – **show their affection** to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, – they are the ones that achieve prosperity.

Allāh praised the Muhājirūn and the Anṣār as true believers, as they followed only Al-Qur’ān and sacrificed their lives and property. They were told that Allāh was pleased with them and were given the good news of *jannah* while still on this earth:

Chapter 8 verse 74

And those (i.e. Muḥammad’s first companions) who believed and fled (i.e. Muhājirūn) and struggled hard in Allāh’s way, and those (i.e. his companions of Madīnah) who gave shelter and helped, (i.e. Anṣār) **these are the believers truly**. **For them is forgiveness and an honourable provision**.

Chapter 33 verse 23

Among the believers are men (i.e. Muhājirūn and Anṣār) who have been **true to their**

Covenant with Allāh. Of them some have **completed their vow** (to the extreme, by laying down their lives), and others (still) wait: but they have never changed (their determination) in the least:

Chapter 9 verse 100

The vanguard (of Islām) – the first of those who forsook (their homes) (i.e. Muhājirūn) and of those who gave them aid (i.e. Anṣār), and (also) those who follow them in (all) good deeds, – **well pleased is Allāh with them** (i.e. Muhājirūn and Anṣār), as are they (i.e. Muhājirūn and Anṣār) with Him (i.e. Allāh): for them (i.e. Muhājirūn and Anṣār) hath **He (i.e. Allāh) prepared Gardens under which rivers flow, to dwell therein for ever: that is the Supreme felicity.**

Those believers who came after the time of the Muhājirūn and Anṣār pray:

Chapter 59 verse 10

And those who came after them say: **"Our *Rabb*! Forgive us, and our brethren (i.e. Muhājirūn and Anṣār) who came before us into the faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed.** Our

> *Rabb*! Thou art indeed full of kindness, Most Merciful.”

The Muhājirūn and the Anṣār followed only Al-Qur’ān. Allāh states clearly that anyone who follows anything other than what the Muhājirūn and the Anṣār followed, i.e. anything other than Al-Qur’ān, will have hell as a destination:

> **Chapter 4 verse 115**
> … (Allāh declares) and follows **a path other than that becoming to men of Faith** (i.e. Muhājirūn and Anṣār), We (i.e. Allāh) shall leave him in the path he has chosen, and **land him in hell**: what an evil refuge!

11 DEFENSIVE BATTLES FOUGHT

Muḥammad fought defensive battles: Battles of Badr, Uḥud and Ḥunayn:

Chapter 3 verse 13

There has already been for you a Sign in the two armies that met (in combat): one was fighting in the cause of Allāh, the other resisting Allāh. These saw with their own eyes twice their number. But Allāh doth support with His aid whom He (i.e. Allāh) pleaseth. In this is a warning for such as have eyes to see.

Chapter 3 verse 123

Allāh had helped you at **Badr**, when ye were a contemptible little force; then fear Allāh. Thus may ye show your gratitude.

Chapter 8 verses 7–9

Behold! Allāh promised you one of the two (enemy) parties, that it should be yours: ye wished that the one unarmed should be yours, but Allāh willed to justify the truth according to His (i.e. Allāh's) words[45] and to cut off the roots of the unbelievers; –

[45] Allāh established His truth by His words! (Cf. Chapter 3 verse 60, Chapter 10 verse 32, Chapter 10 verse 82 and Chapter 42 verse 24.)

that He (i.e. Allāh) might justify truth and prove falsehood false, distasteful though it be to those in guilt.

Remember ye implored the assistance of your *Rabb*, and He (i.e. Allāh) answered you: “I (i.e. Allāh) will assist you (i.e. Muḥammad) with a thousand of the *malā’ikah*, ranks on ranks.”

Chapter 8 verse 42

Remember ye were on the hither side of the valley, and they on the farther side, and the caravan on lower ground than ye. Even if ye had made a mutual appointment to meet, ye would certainly have failed in the appointment: but (thus ye met), that Allāh might accomplish a matter already enacted; that those who died might die after a Clear Sign (had been given), and those who lived might live after a Clear Sign (had been given). And verily Allāh is He who heareth and knoweth (all things).

Chapter 8 verse 44

And remember when ye met, He (i.e. Allāh) showed them (i.e. the enemy) to you as few in your eyes, and He (i.e. Allāh) made you appear as contemptible in their eyes: that Allāh might accomplish a matter already enacted. For to Allāh do all questions go back (for decision).

Chapter 8 verse 17

It is not ye who slew them; it was Allāh. When thou threwest it was not thy act, but Allāh’s: in order that He (i.e. Allāh) might test the believers by a gracious trial from Himself: for Allāh is He (i.e. Allāh) who heareth and knoweth (all things).

Chapter 9 verse 111

Allāh hath purchased of the believers their persons and their goods; for theirs (in return) is the Garden (of Paradise): they fight in His Cause, and slay and are slain: a promise binding on Him (i.e. Allāh) in truth, through the At-Tawrāh, the Al-Injīl, and Al-Qur’ān: and who is more faithful to His Covenant than Allāh. Then rejoice in the bargain which ye have concluded: that is the achievement supreme.

Chapter 4 verse 74

Let those Fight in the cause of Allāh who sell the life of this world for the Hereafter. To him who fighteth in the cause of Allāh, – whether he is slain or gets victory – soon shall We (i.e. Allāh) give him a reward of great (value).

Defence of Madīnah – Uḥud:

> **Chapter 33 verse 9**[46]
> O ye who believe! Remember the Grace of Allāh, (bestowed) on you, when there came down on you hosts (to overwhelm you): but We (i.e. Allāh) sent against them a hurricane and forces that ye saw not: but Allāh sees (clearly) all that ye do.

> **Chapter 3 verse 153**
> Behold! ye were climbing up the high ground, without even casting a side glance at any one, and the Messenger (i.e. Muḥammad) in your rear was calling you back. There did Allāh give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. for Allāh is well aware of all that ye do.

Battle of Ḥunayn:

> **Chapter 9 verse 25**
> Certainly Allāh helped you in many battlefields and on the day of **Ḥunayn**, when your great numbers made you vain, but they availed you nothing and the earth

[46] Read from verse 9 to verse 27.

became strait to you notwithstanding its spaciousness, then you turned back retreating.

Chapter 9 verse 26

But Allāh did pour His calm on the Messenger (i.e. Muḥammad) and on the believers, and sent down forces which ye saw not: He (i.e. Allāh) punished the unbelievers; thus doth He (i.e. Allāh) reward those without Faith.

12 *ḤAJJ* AND *ṢALĀH*

12.1 Muḥammad's *ḥajj*

Muḥammad performed *ḥajj* (pilgrimage to Makkah) and gave the following sermon on the Day of Ḥajj:

> **Chapter 9 verses 1–9**
>
> A (declaration) of immunity from Allāh and His Messenger (i.e. Muḥammad), to those of the pagans with whom ye have contracted mutual alliances: –
>
> go ye, then, for four months, backwards and forwards, (as ye will), throughout the land, but know ye that ye cannot frustrate Allāh (by your falsehood), but that Allāh will cover with shame those who reject Him (i.e. Allāh).
>
> **and an announcement from Allāh and His messenger (i.e. Muḥammad), to the people (assembled) on the day of the great pilgrimage,** – that Allāh and His Messenger (i.e. Muḥammad) dissolve (treaty) obligations with the pagans. If then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allāh. And proclaim a grievous penalty to those who reject Faith**.**

(But the treaties are) not dissolved with those pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfil your engagements with them to the end of their term: for Allāh loveth the Righteous.

But when the forbidden months are past, then fight and slay the pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allāh is Oft-forgiving, Most Merciful.

If one amongst the pagans asks thee for asylum, grant it to him, so that he may hear the word of Allāh. And then escort him to where he can be secure. That is because they are men without knowledge.

How can there be a league, before Allāh and His Messenger (i.e. Muḥammad), with the pagans, except those with whom ye made a treaty near the sacred Mosque? As long as these stand true to you, stand you true to them: for Allāh doth love the Righteous.

How (can there be such a league), seeing that if they get an advantage over you, they respect not in you the ties either of kinship or of covenant? With (fair words from) their

> mouths they entice you, but their hearts are averse from you; and most of them are rebellious and wicked.
>
> The Signs (messages) of Allāh have they sold for a miserable price and (many) have they hindered from His (i.e. Allāh's) way: evil indeed are the deeds they have done.

12.2 *Ṣalāh* – Muḥammad and previous messengers

The institution of *ṣalāh* (obligatory prayer) was established by all the prophets of Islām, and is nothing new.[47] The following are examples of verses pertaining to the *ṣalāh* of various prophets:

- Ibrāhīm: Chapter 22 verse 78, Chapter 2 verse 125, Chapter 14 verses 35–36, Chapter 21 verse 73, Chapter 14 verse 37, Chapter 14 verse 40
- Mūsā: Chapter 10 verse 87
- Īsā: in Chapter 19 verse 31
- Maryam: in Chapter 3 verse 43
- Ismā`īl: Chapter 19 verse 54

[47] Chapter 41 verse 43: "Nothing is said to thee that was not said to the messengers before thee: that thy lord has at his Command (all) forgiveness as well as a most Grievous Penalty."

Chapter 21 verse 35: "Not a messenger did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me."

These are examples of verses pertaining to *ṣalāh* in Muḥammad’s time:

- Chapter 26 verses 217–220
- direction to face during *ṣalāh:* Chapter 2 verse 142–145, 150
- *wuḍū’* before *ṣalāh*: Chapter 5 verse 6
- call to *ṣalāh* (*aẓān*): Chapter 5 verse 58
- being attentive in *ṣalāh:* Chapter 4 verse 43
- establishing regular *ṣalāh*: multiple *āyāt* including Chapter 20 verse 132, Chapter 7 verse 170, Chapter 6 verse 72, Chapter 2 verse 125, Chapter 4 verse 103
- shortening of the *ṣalāh*: Chapter 4 verse 101, and many other related *āyāt* on *ṣalāh*.

Examples of verses stating that previous messengers also performed *ṣalāh*:

> **Chapter 3 verse 39**
>
> While he (**Zakariyyā**) was standing in **prayer** in the chamber, the *malā’ikah* (angels) called unto him: Allāh doth give thee glad tidings of Yaḥyā, who cometh to confirm the word of Allāh, and would be a leader, abstinent, and a prophet – of the company of the righteous.

> **Chapter 5 verse 12**
>
> Allāh did aforetime take a covenant from the descendants of Isrā’īl and We (i.e. Allāh) raised up among them twelve chieftains, and Allāh said: “I am with you if ye

establish regular prayers, pay up the *zakāh*, believe in My Messengers, honour and assist them, and loan to Allāh a beautiful loan, …”

Chapter 14 verse 40

O my *Rabb* make me (**Ibrāhīm**) one who **establishes regular prayer, and also among my offspring** – O our *Rabb*, and accept Thou my prayer.

Chapter 19 verse 31

And He hath made me **(Īsā**) blessed wheresoever I be, and hath **enjoined on me regular prayer** and *zakāh* as long as I live.

Chapter 19 verse 55

He (**Ismā’īl**) **used to enjoin on his followers regular prayer** and *zakāh* and he was most acceptable in the sight of his *Rabb*.

Chapter 20 verse 14

Verily I am Allāh, there is no God but I: so serve thou Me (i.e. Allāh) only, **and establish (keep up) (O Mūsā) regular prayers for celebrating my praise.**

Muḥammad was to establish regular prayer among all his followers:

> **Chapter 20 verse 132**
>
> **Enjoin prayer on thy people** (O Muḥammad), and be constant therein. We (i.e. Allāh) ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the hereafter is for righteousness.

Muḥammad was ordered to pray in the first *masjid* his companions built, which was built on piety, and he was ordered not to stand and pray in the *masjid* that the hypocrites built:

> **Chapter 9 verse 108**
>
> **Never stand thou (i.e. Muḥammad) forth therein** (i.e. the mosque the hypocrites built). **There is a Mosque whose foundation was laid from the first Day on piety; it is more worthy of the standing forth (for prayer) therein.** In it are men who love to be purified; and Allāh loveth those who make themselves pure.

Allāh taught Muḥammad about the rhythm and pace in which Al-Qur’ān should be recited:

> **Chapter 73 verse 4**
>
> And recite the Qur’ān in **slow, measured rhythmic** tones.

Allāh instructs that the *ṣalāh* is not meant to be read too loudly nor too softly:

> **Chapter 17 verse 110**
>
> Say: “Call upon Allāh, or call upon Raḥmān: by whatever name ye call upon Him (i.e. Allāh), (it is well): for to Him (i.e. Allāh) belong the Most Beautiful Names. **Neither speak thy *ṣalāh* aloud, nor speak it in a low tone, but seek a middle course between.”**

It is worth noting how, all over the world, the silent recital of all the *raka`āt* of *ẓuhr* and *`aṣr*, the third *raka`ah* of *maghrib*, and the last two *raka`āt* of *`ishā'* ignores the above clear command:

Allāh guided Muḥammad how to perform *ṣalāh*. Allāh observed Muḥammad praying – if he had prayed incorrectly, he would surely have been corrected; but we do not find any verse correcting how he prayed:

> **Chapter 26 verses 217–220**
>
> And put thy (i.e. Muḥammad’s) trust on the Exalted in Might, the Merciful, –
>
> **who seeth thee (i.e. Muḥammad) standing forth (in prayer),**
>
> and thy (i.e. Muḥammad) movements among those who prostrate themselves,
>
> for it is He (i.e. Allāh) who heareth and knoweth all things.

Allāh taught Muḥammad how to perform *ṣalāh* in various circumstances, such as when under threat of attack, leading the *ṣalāh* for two separate groups, and shortening the prayer when on travels:

Chapter 2 verse 239

If ye fear (an enemy), pray on foot, or riding, (as may be most convenient), but when ye are in security, **celebrate Allāh’s praises** in the manner He (i.e. Allāh) has taught you, which ye knew not (before).

Chapter 4 verse 102

When thou (i.e. Muḥammad) art with them, and **standest to lead them in prayer, let one party of them stand up (in prayer) with thee (i.e. Muḥammad),** taking their arms with them: when they finish their prostrations, let them take their position in the rear. **And let the other party come up which hath not yet prayed – and let them pray with thee (i.e. Muḥammad),** taking all precaution, and bearing arms: the unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves, for the unbelievers Allāh hath prepared a humiliating punishment.

Chapter 4 verse 101

When ye travel through the earth, there is no blame on you if ye **shorten your prayers**, for fear the unbelievers may attack you: for the unbelievers are unto you open enemies.

Muḥammad was guided not to tire himself when praying at night:

Chapter 73 verse 20

Thy *Rabb* doth know that thou (i.e. Muḥammad) standest forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee (i.e. Muḥammad). But Allāh doth appoint night and day in due measure. He (i.e. Allāh) knoweth that ye are unable to keep count thereof. So He (i.e. Allāh) hath turned to you (in Mercy): read ye therefore, of the Qur'ān as much as may be easy for you. He (i.e. Allāh) knoweth that there may be (some) among you in ill-health; others travelling through the land, seeking of Allāh's bounty; yet others fighting in Allāh's Cause, **read ye, therefore, as much of the Qur'ān as may be easy (for you)**; and **establish regular prayer and give regular charity;** and loan to Allāh a beautiful loan. And whatever good ye send forth for your souls ye shall find it in Allāh's

Presence, – yea, better and greater, in reward and seek ye the Grace of Allāh. For Allāh is Oft-forgiving, Most Merciful.

13 Allāh alone, not Muḥammad, is in charge

13.1 Only Allāh is in charge

Muḥammad is commanded to say:

> **Chapter 6 verse 114**
> Say: **“Shall I (i.e. Muḥammad) seek for Judge other than Allāh?** When He (i.e. Allāh) it is Who (i.e. Allāh) hath sent unto you the Book (i.e. Al-Qur’ān), **explained in detail**. ...”

Allāh alone is in charge:

> **Chapter 39 verse 62**
> Allāh is the Creator of all things, and He (i.e. Allāh) is the **guardian and disposer of all affairs**.

> **Chapter 18 verse 26**
> ... They have no Protector other than Allāh **nor does He (i.e. Allāh) share His command** with any person whatsoever.

Allāh’s decision is final:

> **Chapter 50 verse 29**
> The word changes not before Me (i.e. Allāh), and I (i.e. Allāh) do not the least injustice to My Servants.

It is Allāh who guided Muḥammad and all the messengers. Allāh gave the same *dīn* to all the messengers:

> **Chapter 6 verse 161**
> Say: “Verily, my *Rabb* hath guided me (i.e. Muḥammad) to a way that is straight, – **a *dīn* of right, – the path (trod) by Ibrāhīm** the true in *īmān* (faith), and he (i.e. Ibrāhīm) (certainly) joined not gods with Allāh.”

> **Chapter 42 verse 13**
> The **same *dīn* has He established** for you as that which He enjoined on Noah – the which We have sent by inspiration to thee – and that which We enjoined on Ibrāhīm, Mūsā and `Īsā: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allāh, hard is the (way) to which thou callest them. Allāh chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).

Chapter 6 verse 90

Those were the (prophets) who received Allah's guidance: Copy the guidance they received; Say: "No reward for this do I ask of you: This is no less than a message for the nations."

Muḥammad could not guide anyone even if he loved them. Only Allāh guides those who truly seek guidance:

Chapter 2 verse 272

It is not required of thee (i.e. Muḥammad) to set them on the right path, but **Allāh sets on the right path** whom He (i.e. Allāh) pleaseth. …

Chapter 28 verse 56

It is true thou (i.e. Muḥammad) wilt not be able to guide every one whom thou (i.e. Muḥammad) lovest; but **Allāh guides** those whom He (i.e. Allāh) will and He (i.e. Allāh) knows best those who receive guidance.

Chapter 19 verse 76

And **Allāh doth advance in guidance** those who seek guidance: …

Chapter 17 verse 97

It is one whom Allāh guides, that is on true guidance; but one whom He (i.e. Allāh) leaves astray – for such wilt thou find no Protector besides Him (i.e. Allāh). On the

> Day of Judgement We (i.e. Allāh) shall gather, them together, prone on their faces, blind, dumb, and deaf: their abode will be Hell: every time it shows abatement, We (i.e. Allāh) shall increase from them the fierceness of the Fire.

Chapter 6 verse 71

> Say: "Shall we indeed call on others besides Allāh, – things that can do us neither good nor harm, – and turn on our heels after receiving guidance from Allāh. – like one whom the evil ones have made into a fool, wandering bewildered through the earth, his friends calling, 'come to us', (vainly) guiding him to the path." **Say: "(Allāh's) guidance is the (only) guidance**, and we have been directed to submit ourselves to the *Rabb* of the worlds;"–

Muḥammad could not force anyone to believe the Divine Revelation:

Chapter 10 verse 99

> If it had been thy *Rabb*'s will, they would all have believed, – all who are on earth! **Wilt thou (i.e. Muḥammad) then compel mankind, against their will, to believe!**

Chapter 12 verse 103

Yet no *īmān* (faith) will the greater part of mankind have, **however ardently thou (i.e. Muḥammad) dost desire it**.

Chapter 43 verse 40:

Canst thou (i.e. Muḥammad) then make the deaf to hear, or give direction to the blind or to such as (wander) in manifest error?

Every person is responsible for his or her own deeds. There are many verses pointing to this fact, such as the following:

Chapter 41 verse 46

Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy *Rabb* ever unjust (in the least) to His servants.

Chapter 53 verse 39

That man can have nothing but what he strives for;

Chapter 16 verse 111

One day every soul will come up struggling for itself, every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with.

Chapter 4 verse 111

And if any one earns sin, he earns it against his own soul: for Allāh is full of knowledge and wisdom.

Muḥammad can never be responsible for anyone who does not accept Al-Qur’ān:

Chapter 6 verse 66

But thy people reject This (Qur’ān), though It (i.e. Al-Qur’ān) is the Truth. Say: “**Not mine (i.e. Muḥammad’s) is the responsibility for arranging your affairs**;”

Chapter 42 verse 48

If then they turn away, **We (i.e. Allāh) have not sent thee (i.e. Muḥammad) as a guard over them** …

Chapter 88 verses 21–22

Therefore do thou (i.e. Muḥammad) **give admonition**, for thou (i.e. Muḥammad) art one to admonish.

Thou (i.e. Muḥammad) art not one to manage (men’s) affairs.

Chapter 24 verse 54

Say: “Obey Allāh, and obey the Messenger. But if ye turn away, he (i.e. Muḥammad) is only responsible for the duty placed on him (i.e. Muḥammad) and ye for that placed on you. If ye obey him (i.e. Muḥammad), ye

shall be on right guidance; **the Messenger's duty is only to preach the Clear (Message).”**

Chapter 17 verse 54

It is your *Rabb* that knoweth you best: if He (i.e. Allāh) pleases, He (i.e. Allāh) granteth you Mercy, or if He (i.e. Allāh) please, punishment**: We (i.e. Allāh) have not sent thee (i.e. Muḥammad) to be a disposer of their affairs for them.**

Chapter 10 verse 108

Say: “O ye people! Now Truth (i.e. Al-Qur'ān) hath reached you from your *Rabb*! Those who receive guidance, do so for the good of their own selves; those who stray, do so to their own loss: **and I (i.e. Muḥammad) am not (set) over you to arrange your affairs.”**

Chapter 3 verse 128

Not for thee (i.e. Muḥammad), (but for Allāh) is the decision: whether He (i.e. Allāh) turns in Mercy to them, or punishes them; for they are indeed wrong-doers.

Chapter 6 verse 104

Now have come to you from your *Rabb*, proofs (to open your eyes): if any will see, it will be for (the good of) his own self; if any will be blind, it will be to his own (harm): **I**

(i.e. Muḥammad) am not (here) to watch over your doings.

13.2 Muḥammad has no power of intercession

Muḥammad has no power over anyone or over his own fate. He says he knows nothing of the unseen and the future, including when the Day of Judgment will be or what will happen even to himself – he is but a warner, and only Allāh alone has full knowledge of everything:

Chapter 72 verses 21–22

Say: “It is not in my (i.e. Muḥammad’s) power to cause you harm, or to bring you to right conduct.”

Say: “No one can deliver me (i.e. Muḥammad) from Allāh if I (i.e. Muḥammad) were to disobey (Allāh), nor should I (i.e. Muḥammad) find refuge except in Him (i.e. Allāh).”

Chapter 46 verse 9

Say: “I (i.e. Muḥammad) am no bringer of any new doctrine (belief) among the messengers, **nor do I (i.e. Muḥammad) know what will be done with me (i.e. Muḥammad) or with you.** I (i.e. Muḥammad) follow but that which is revealed (i.e. Al-Qur’ān) to me by

inspiration; I (i.e. Muḥammad) am **but a warner** open and clear."[48]

Chapter 10 verse 49

Say: "**I (i.e. Muḥammad) have no power** over any harm or profit to myself except as Allāh willeth. …"

Chapter 7 verse 188

Say: "I (i.e. Muḥammad) have no power over any good or harm to myself except as Allāh willed. If I (i.e. Muḥammad) had knowledge of the unseen, I (i.e. Muḥammad) should have multiplied all good, and no evil should have touched me: I (i.e. Muḥammad) am but **a warner, and a bringer of glad tidings** to those who have faith:"

Chapter 79 verses 42–45

They ask thee (i.e. Muḥammad) about the Hour (Day of Judgement), – "when will be its appointed time?"

Wherein art thou (i.e. Muḥammad) (concerned) with the declaration thereof?

With thy *Rabb* is the limit fixed therefore.

Thou (i.e. Muḥammad) art but a **warner** for such as fear it.[49]

[48] Refer also to Chapter 10 verse 49 and Chapter 7 verse 188: "Say: 'I have no power over any harm or profit to myself except as Allah willeth.' …"

Chapter 31 verse 34

“Verily the knowledge of the Hour is **with Allāh (alone)**. It is He Who sends down rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: Nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things).”

Muḥammad, as well as all the messengers, will not be able to help anyone on the Day of Judgment:

Chapter 18 verse 102

Do the unbelievers **think that they can take My (Allāh’s) servants (messengers) as protectors besides Me (i.e. Allāh)** Verily We (i.e. Allāh) have prepared Hell for (their) entertainment.

Chapter 74 verse 48

And so, of no benefit to them could be the intercession of any that would intercede for them.

[49] Cf. Chapter 3 verse 128: “Not for thee, (but for Allah), is the decision: Whether He turn in mercy to them, or punish them; for they are indeed wrong-doers.”

Allāh alone has the exclusive right of intercession, and no one else:

> **Chapter 39 verse 44**
>
> Say: "**To Allāh belongs exclusively intercession**: to Him (i.e. Allāh) belongs the dominion of the heavens and the earth: in the end, it is to Him (i.e. Allāh) that ye shall be brought back."

> **Chapter 6 verse 51**
>
> Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their *Rabb*: **Except for Him (i.e. Allāh) they will have no Protector nor intercessor**: that they may guard (against evil).

Allāh challenges Muḥammad: can he take anyone out of hell after Allāh put that person in hell?

> **Chapter 39 verse 19**
>
> Is, then, one against whom the Decree of punishment is justly due (equal to one who eschews Evil)? **Wouldst thou (i.e. Muḥammad), then, deliver one (who is) in the Fire?**

Allāh poses a question to Muḥammad about being a witness on the Day of Judgment:

> **Chapter 4 verse 41**
>
> How then (will the wrongdoers fare) if We (i.e. Allāh) brought from each people a witness, and We (i.e. Allāh) brought thee (i.e. Muḥammad) as a witness against these (your) people![50]

This will be Muḥammad’s answer:

> **Chapter 25 verse 30**
>
> Then the Messenger (i.e. Muḥammad) will say: “O my *Rabb*! Truly my people (i.e. us who claim to be his followers) took this Qur’ān for just foolish nonsense and abandoned It (i.e. Qur’ān).”

[50] Cf. Chapter 16 verse 89: “One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): …”

His answer shows that it is not Muḥammad who will intercede for his people. Rather, it clearly points to the importance of his people following Al-Qur'ān above all: What help will it be for us as his followers if we follow any other books besides Al-Qur'ān?

13.3 Muḥammad was human and made mistakes

Muḥammad made mistakes but was guided by Allāh and forgiven for his mistakes.

Some mistakes that Muḥammad made, and the guidance he received from Allāh, as recorded in the Divine Book:

> **Chapter 33 verse 37**
>
> Behold! Thou (i.e. Muḥammad) didst say to one who had received the Grace of Allāh and thy favour: "Retain thou (in wedlock) thy wife, and fear Allāh." **But thou (i.e. Muḥammad) didst hide in thy heart that which Allāh was about to make manifest: thou (i.e. Muḥammad) didst fear the people, but it is more fitting that thou (i.e. Muḥammad) shouldst fear Allāh.** Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We (i.e. Allāh) joined her in marriage to thee (i.e. Muḥammad): in order

that (in future) there may be no difficulty to the believers **in (the matter of) marriage with the wives of their adopted sons**, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allāh’s command must be fulfilled.

Chapter 66 verse 1

O Prophet! why holdest thou (i.e. Muḥammad) to be forbidden that which Allāh has made lawful to thee (i.e. Muḥammad)? Thou (i.e. Muḥammad) seekest to please thy consorts. But Allāh is Oft-forgiving, Most Merciful.

Chapter 80 verses 1–11

(The prophet) frowned and turned away,

because there came to him (i.e. Muḥammad) the blind man (interrupting).

But what could tell thee (i.e. Muḥammad) but that perchance he (i.e. the blind man) might grow (in spiritual understanding)?

Or that he might receive admonition, and the teaching might profit him?

As to one who regards himself as self-sufficient,

to him dost thou (i.e. Muḥammad) attend;

though it is no blame to thee (i.e. Muḥammad) if he grow not (in spiritual understanding).

But as to him (i.e. the blind man) who came to thee (i.e. Muḥammad) striving earnestly,

and with fear (in his heart),

of him (i.e. the blind man) wast thou (i.e. Muḥammad) unmindful.

By no means (should it be so)! For it is indeed a Message of instruction:

Chapter 9 verse 43

Allāh give thee (i.e. Muḥammad) grace! **Why didst thou (i.e. Muḥammad) grant them exemption** until those who told the truth were seen by thee (i.e. Muḥammad) in a Clear light, and thou (i.e. Muḥammad) hadst proved the liars?

Chapter 8 verses 67–68

It is not fitting for a messenger that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allāh lookest to the Hereafter: and Allāh is Exalted in Might, wise.

Had it not been for a previous ordainment from Allāh, a severe penalty would have reached you (i.e. Muḥammad) for the (ransom) that ye took.

Chapter 9 verse 80

Whether thou (i.e. Muḥammad) ask for their forgiveness, or not, (their sin is unforgivable): if thou (i.e. Muḥammad) ask seventy times for their forgiveness, Allāh will not forgive them: because they have rejected Allāh and His Messenger. And Allāh guides not those who are perversely rebellious.

Muḥammad admits that any mistakes he made were his own and that any guidance he received was from Allāh:[51]

Chapter 34 verse 50

Say: “If I (i.e. Muḥammad) am astray, I (i.e. Muḥammad) only stray to the loss of my own self: but if I (i.e. Muḥammad) receive guidance, it is because of the inspiration of my *Rabb* to me (i.e. Muḥammad): it is He (i.e. Allāh) who hears all things, and is (ever) near.”

Allāh informs Muḥammad to ask forgiveness for his mistakes:

Chapter 40 verse 55

Patiently, then, persevere: for the promise of Allāh is true**: and ask forgiveness for thy (i.e. Muḥammad’s) fault**, and celebrate

[51] This also shows that he, Muḥammad, had to follow only Al-Qur’ān.

> the praises of thy *Rabb* in the evening and in the morning.

After Muḥammad turned to Allāh and prayed for forgiveness, Allāh states, in the Divine Book, that He forgave his past and future mistakes:

> **Chapter 48 verse 2**
>
> **That Allāh may forgive thee (i.e. Muḥammad) thy faults of the past and those to follow**; fulfil His (i.e. Allāh's) favour to thee (i.e. Muḥammad); and guide thee (i.e. Muḥammad) on the straightway;

14 ONLY ALLĀH EXPLAINS HIS BOOK: *SUNNAH*, *ḤADĪTH* AND *SHARĪ`AH* ACCORDING TO AL-QUR'ĀN

The following are references stating that only Allāh explains His Book:

> Chapter 75 verse 19, Chapter 6 verse 46, Chapter 6 verse 55, Chapter 6 verse 65, Chapter 6 verse 105, Chapter 6 verse 114, Chapter 6 verse 119, Chapter 6 verse 154, Chapter 7 verse 32, 7 verse 52, Chapter 7 verse 58, Chapter 7 verse 174, Chapter 9 verse 11, Chapter 10 verse 5, Chapter 10 verse 24, Chapter 10 verse 37, Chapter 11 verse 1, Chapter 12 verse 111, Chapter 13 verse 2, Chapter 16 verse 12, Chapter 16 verse 89, Chapter 17 verse 12, Chapter 17 verse 41, Chapter 17 verse 89, Chapter 18 verse 54, Chapter 20 verse 113, Chapter 25 verse 33, Chapter 30 verse 28, Chapter 41 verse 3, Chapter 43 verse 3, Chapter 41 verse 44, Chapter 65 verse 11

Here are some of the above verses:

> **Chapter 75 verse 19**
>
> Nay more, it is **for Us to explain it** (and make it clear):

Chapter 11 verse 1

In the name of Allah, Most Gracious, Most Merciful: A. L. R. (This is) a Book, with verses basic or fundamental (of established meaning), **further explained in detail, – from One Who is Wise and Well-acquainted** (with all things):

Chapter 25 verse 33

And no question do they bring to thee but **We reveal to thee the truth and the best explanation** (thereof).

In light of the above verses, where Allāh states that He explains Al-Qur'ān, meaning that all relevant explanations will appear in Al-Qur'ān itself, what then is the relevance of the *sunnah*, *ḥadīth* and *sharī`ah*, which many Muslims adopt today?

Over the centuries, Muslims have been misled into believing and accepting that the Qur'anic word *ḥadīth* means "the sayings, teachings and ways of Muḥammad, the Messenger of Allāh". The Arabic Qur'anic words *sunnah* and *sharī`ah* have also been hijacked and given wrong meanings.

The way in which the terms *sunnah*, *ḥadīth* and *sharī`ah* are used today is therefore quite different to their meanings in the Divine Book. Let's examine their meanings as stated in Al-Qur'ān.

14.1 *Sunnah* according to Al-Qur’ān

The word *sunnah* appears 14 times in nine verses in Al-Qur’ān:

> Chapter 8 verse 38 (1), Chapter 15 verse 13 (1), Chapter 17 verse 77 (2), Chapter 18 verse 55 (1); Chapter 33 verse 38 (1), Chapter 33 verse 62 (2), Chapter 35 verse 43 (3), Chapter 48 verse 23 (2), Chapter 40 verse 85 (1)

In none of these verses does the word *sunnah* refer to Muḥammad’s sayings and practices. In Al-Qur’ān, *sunnah* means “the ways/actions of Allāh”:

> **Chapter 17 verse 77**
>
> (This was Our) **way** with the messengers We sent before thee: thou wilt find no change in **Our ways**.

> **Chapter 33 verse 38**
>
> There can be no difficulty to the Prophet in what Allāh has indicated to him as a duty. It was the **practice (approved) of Allāh** amongst those of old that have passed away. And the command of Allāh is a decree determined.

> **Chapter 33 verse 62**
>
> (Such was) the **practice (approved) of Allāh** among those who lived aforetime: No

> change wilt thou find in the **practice (approved) of Allāh**.

14.2 *Ḥadīth* according to Al-Qur'ān

In the entire Qur'ān, the word *ḥadīth* appears a total of 28 times:

> Chapter 4 verse 140, Chapter 6 verse 68, Chapter 7 verse 185, Chapter 18 verse 6, Chapter 20 verse 9, Chapter 31 verse 6, Chapter 33 verse 53, Chapter 39 verse 23, Chapter 45 verse 6, Chapter 51 verse 24, Chapter 52 verse 34, Chapter 53 verse 59, Chapter 56 verse 81, Chapter 68 verse 44, Chapter 77 verse 50, Chapter 79 verse 15, Chapter 85 verse 17, Chapter 88 verse 1, Chapter 4 verse 42, Chapter 4 verse 78, Chapter 4 verse 87, Chapter 12 verse 111, Chapter 66 verse 3, Chapter 12 verse 6, Chapter 12 verse 21, Chapter 12 verse 101, Chapter 23 verse 44, Chapter 34 verse 19

In none of the above instances does the word *ḥadīth* refer to the sayings and practices of Muḥammad. *Ḥadīth* is defined clearly in Al-Qur'ān as the Book of Allāh (Chapter 39 verse 23, etc.) and, in all other instances, it refers to idle tales (e.g. Chapter 31 verse 6).

The best *ḥadīth* is Allāh’s *ḥadīth*, i.e. Al-Qur’ān:

> **Chapter 39 verse 23**
> Allāh has revealed (from time to time) ***aḥsan al-ḥadīth*** **(the most beautiful message) in the form of a Book**, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their *Rabb* tremble thereat; then their skins and their hearts do soften to the celebration of Allāh’s praises. Such is the guidance of Allāh. He guides therewith whom He pleases, but such as Allāh leaves to stray, can have none to guide.

> **Chapter 45 verse 6**
> Such are the *āyāt* (i.e. messages) of Allāh, which We (i.e. Allāh) rehearse to thee (i.e. Muḥammad) in truth; then **in what *ḥadīth* (exposition) will they believe after (rejecting) Allāh and His *āyāt* (messages)**?

> **Chapter 7 verse 185**
> Do they see nothing in the government of the heavens and the earth and all that Allāh hath created? (Do they not see) that it may well be that their terms is nigh drawing to an end? **In what *ḥadīth* (i.e. message) after this will they then believe**?

Every other *ḥadīth* is idle tales:

> **Chapter 31 verse 6**
> But there are among mankind, those who purchase ***lahw al-ḥadīth*** **(idle tales)**, without knowledge (or meaning), to mislead (mankind) from the path of Allāh and throw ridicule (on the Path): for such there will be a humiliating penalty.

14.3 *Sharī`ah* according to Al-Qur'ān

The word *sharī`ah*, or another derivation of the root word, appears 5 times in Al-Qur'ān, and refers to Al-Qur'ān, and not any other book or sayings of Muḥammad or anyone else, as the Law Giver.

The references are:

> Chapter 5 verse 48, Chapter 7 verse 163, Chapter 42 verse 13, Chapter 42 verse 21, Chapter 45 verse 18

Some of the above verses:

> **Chapter 42 verse 13**
> The same *dīn* (religion) has He (i.e. Allāh) **established** for you as that which He (i.e. Allāh) enjoined on Nūḥ – the (same *dīn*) which We (i.e. Allāh) have sent by inspiration to thee (i.e. Muḥammad) – and

that which We (i.e. Allāh) enjoined on Ibrāhīm, Mūsā, and Īsā: namely, that ye should remain steadfast in *dīn*, and make no divisions therein: to those who worship other things than Allāh, hard is the (way) to which thou (i.e. Muḥammad) callest them. Allāh chooses to Himself those whom He (i.e. Allāh) pleases, and guides to Himself those who turn (to Him).

Chapter 45 verse 18

Then We (Allāh) put thee on the (right) **Way of Religion**: so follow thou that (Way), and follow not the desires of those who know not.

Chapter 5 verse 48

To thee We (Allāh) sent the Scripture in truth, confirming the scripture that came before IT, and guarding it in safety: so judge between them by what Allāh hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have We (Allāh) prescribed **a law** and an open way. If Allāh had so willed, He (Allāh) would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allāh; it is He that will show you the truth of the matters in which ye dispute;

15 MEANING OF “AND OBEY THE MESSENGER”

There are about 30 verses stating “Obey Allāh and obey the messenger”. The words “and obey the messenger” are generally, but erroneously, taken as evidence that Muslims should follow the sayings and actions of Muḥammad, besides the message in Al-Qur’ān, i.e. that Muslims should follow what has come to be known as the *sunnah* and *ḥadīth* of Muḥammad.

The verse most quoted to support the idea of obedience to Muḥammad is the following, but it is misconstrued, as will become clear:

> **Chapter 4 verse 59**
>
> O ye who believe! **Obey Allāh, and obey the Messenger**, and those charged with authority among you. If ye differ in anything among yourselves, refer it (back) to Allāh and His Messenger, if ye do believe in Allāh and the Last Day: that is best, and Most suitable for final determination.

As will be presented below, the words “and obey the messenger” actually refer to the message brought by the messenger – in Muḥammad’s case, Al-Qur’ān, not anything else besides Al-Qur’ān.

15.1 Why are books of *ḥadīth* accepted without question?

It has been programmed into Muslims over decades, if not centuries, that to obey the Prophet Muḥammad means to follow his sayings and actions as recorded in the writings of Bukhārī, Abū Muslim, Tirmidhī, Abū Dāwūd, and other traditional books. This is totally misleading and false, for a number of reasons: The writers of these books **never** met Muḥammad or any of his *ṣaḥābah*; none of these writers were Arabs; they used their own opinions about what to write and what not to write in their books; they did this 250–300 years after the Prophet had died,[52] and some of those writings contain slander against the Prophet.

[52] For a brief overview of the books of *aḥādīth* and why they should not be regarded as sources of Divine guidance, see *A brief history of* aḥādīth *compilers* by Sulaiman Ibrahim. Use the following link to download this document, as well as other books, documents, DVDs and audio files: http://bit.co/quranonly

A believing Muslim is one who believes in and studies the Divine Book of Allāh,[53] and will not accept any book that contains malicious, slanderous things written about the messenger of Allāh, and that was written no less than 250 years after his demise (and the demise of his illustrious companions).

If people personally research those books themselves, they would reject these defamatory, evil, idle tales recorded in those books:

> **Chapter 31 verse 6**
>
> But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a Humiliating Penalty.

Only those who have not read the books of Bukhārī et al will accept the sayings written in those books, through hearsay. However, Allāh warns us in the following verse not to follow that of which we have no knowledge:

> **Chapter 17 verse 36**
>
> And pursue not (or accept or follow) that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the

[53] Refer to Chapter 2 verse 121: “Those to whom We have sent the Book study it as it should be studied: They are the ones that believe therein: Those who reject faith therein, – the loss is their own.”

> heart will be enquired into (on the Day of Reckoning).

But the majority of Muslims go against this verse. They accept and follow blindly whatever any *imām*, *molvi*, *shaykh* or *mufti* tells them. They think that, because people with these titles studied at a *dār al-`ulūm*, they know better, but they never verify what the *imām*, *molvi*, *shaykh* or *mufti* says.

15.2 Obeying Muḥammad means following Al-Qur’ān

Muḥammad has already passed away more than 1 400 years ago, so we have to investigate how we are to obey him today, as he is no longer with us. To understand Chapter 4 verse 59 (page 111), we have to refer to the Book of Allāh for the final decision, as stated in the very same verse:

> **Chapter 4 verse 59**
>
> … If ye differ in anything among yourselves, refer it (back) to Allāh and His Messenger, if ye do believe in Allāh and the Last Day: that is best, and Most suitable for **final** determination.

The following verses remind us that it is only Allāh who will explain:

Chapter 25 verse 33

And no **question** do they bring to thee (i.e. Muḥammad) but **We (i.e. Allāh)** reveal to thee (i.e. Muḥammad) the *al-ḥāq* (truth) and the ***aḥsana tafsīr* (best explanation)** (thereof).

Chapter 16 verse 64

And **We (i.e. Allāh) sent** down the Book to thee (i.e. Muḥammad) **for the express purpose**, that thou (i.e. Muḥammad) shouldst make Clear (*tubayyina*) to them those things in which they differ, and that it should be a Guide and a Mercy to those who believe.

Chapter 42 verse 10

Whatever it be wherein ye differ, the decision thereof is with Allāh. Such is Allāh my (Muḥammad’s) *Rabb*: in Him (i.e. Allāh) I (i.e. Muḥammad) trust and to Him (i.e. Allāh) I (i.e. Muḥammad) turn.

Chapter 3 verse 109:

To Allāh belongs all that is in the heavens and on earth: **to Him (i.e. Allāh) do all questions go back (for decision)**.

The words “and obey the Messenger” in Chapter 4 verse 59 (page 111) therefore means “obey him according to the message he brought from Allāh”, i.e. according to Al-Qur’ān and not any other sayings outside of the message. The following verses further substantiate this:

> **Chapter 4 verse 64**
>
> We (i.e. Allāh) sent not a messenger, **but to be obeyed, in accordance with the will of Allāh**. …

> **Chapter 4 verse 105**
>
> We (i.e. Allāh) have sent down to thee (i.e. Muḥammad) the Book in truth, that thou (i.e. Muḥammad) mightest judge between men, **as guided by Allāh**. So be not (used) as an advocate by those who betray their trust;

In the above verses, “in accordance with the will of Allāh” and “as guided by Allāh” means according to Al-Qur’ān only.

15.3 “Obey the messenger” is not exclusive to Muḥammad

Most think that the verses stating “and obey the messenger” are exclusive to Muḥammad, but that is not so. Allāh states in Al-Qur’ān:

> **Chapter 41 verse 43**
>
> **Nothing** is said to thee (i.e. Muḥammad)[54] **that was not said** to the messengers before thee (i.e. Muḥammad): …

Let us examine the following verses, which convey similar messages regarding all messengers. If the sayings of Muḥammad other than the Qur’ān were meant by “obey me”, then surely these same words (“obey me”) would not have been spoken by the other messengers, which they were, as revealed in the following verses:

> **Chapter 26 verses 106–108**
>
> Behold, their brother **Nūḥ** said to them: “Will ye not fear Allāh?
>
> **I (i.e. Nūḥ)** am to you a messenger worthy of all trust.
>
> So fear Allāh, and **obey me (i.e. Nūḥ)**.”

[54] Chapter 37 verse 181: “And peace on all the messengers!” (Believers are ordered to make no distinction amongst the messengers of Allāh. Refer to Chapter 2 verse 136, Chapter 2 verse 285 and Chapter 4 verses 150–52.)

Chapter 26 verses 124–126

Behold, their brother **Hūd** said to them: “Will ye not fear Allāh?

I (i.e. Hūd) am to you a messenger worthy of all trust.

So fear Allāh, and **obey me (i.e. Hūd)**.”

Chapter 26 verses 142–145

Behold, their brother **Ṣāliḥ** said to them: “Will you not fear Allāh?

I (i.e. Ṣāliḥ) am to you a messenger worthy of all trust.”

“So fear Allāh, and **obey me (i.e. Ṣāliḥ)**.

No reward do I (i.e. Ṣāliḥ) ask of you for it: my (i.e. Ṣāliḥ’s) reward is only from the *Rabb* of the worlds.”

Chapter 26 verse 161–163

Behold, their brother **Lūt** said to them: “Will ye not fear Allāh?

I (i.e. Lūt) am to you a messenger worthy of all trust.

So fear Allāh and **obey me (i.e. Lūt)**.”

Chapter 26 verse 177–179

Behold, **Shu`ayb** said to them: “Will ye not fear Allāh?

I (i.e. Shu`ayb) am to you a messenger worthy of all trust.

So fear Allāh and **obey me (i.e. Shu`ayb)**.”

15.4 Muḥammad made mistakes

Another reason why “obeying of the messenger” must be in accordance to, and must conform to, Al-Qur’ān and not according to what Muḥammad said of his own accord is that Muḥammad was human[55] and he made mistakes. His sayings can therefore not be taken above Allah’s revealed verses. See Section 13.3 for examples of where Allāh corrected Muḥammad when he made mistakes. Muḥammad also states that any mistakes he made were of his own doing and was separate from the guidance he received from Allāh:

> **Chapter 34 verse 50**
>
> Say: “If I (i.e. Muḥammad) am astray, I (i.e. Muḥammad) only stray to the loss of my own self: but if I (i.e. Muḥammad) receive guidance, it is because of the inspiration of my *Rabb* to me: it is He (i.e. Allāh) who hears all things, and is (ever) near.”

[55] See Section 6.3: Muḥammad was mortal, a human being.

15.5 Muḥammad and followers to follow only Al-Qur’ān

The following verses show that Al-Qur’ān was made compulsory upon Muḥammad and that it was this Book that he followed – nothing else of his own accord:

> **Chapter 28 verse 85**
>
> Verily He (i.e. Allāh) Who **ordained (*faraḍa*[56]) Al-Qur’ān for thee (i.e. Muḥammad)**, will bring thee back to the place of return. Say: “My *Rabb* knows best who it is that brings true guidance, and who is in manifest error.”

> **Chapter 7 verse 203**
>
> … Say: “**I (i.e. Muḥammad) but follow what is revealed to me from my *Rabb***: this is (nothing but) lights from your *Rabb*, and Guidance, and Mercy, for **any** who have faith.”

> **Chapter 42 verse 15**
>
> Now then, for that (reason), call (them to the faith), and stand steadfast as thou (i.e. Muḥammad) art commanded, nor follow thou their vain desires; but say: “**I (i.e. Muḥammad) believe in the book (i.e. Al-Qur’ān) which Allāh has sent down**;

[56] The Arabic word *faraḍa* means that Al-Qur’ān was “made compulsory” upon Muḥammad.

> and I (i.e. Muḥammad) am commanded to judge justly between you. …”

The following verses further verify that Al-Qur’ān is a message for Muḥammad, as well as for his followers:[57]

> **Chapter 33 verse 2**
>
> But **follow that which comes to thee (i.e. Muḥammad) by inspiration (i.e. Al-Qur’ān)** from thy *Rabb*: for Allāh is well acquainted with (all) that ye do.

> **Chapter 43 verse 44**
>
> The (Qur’ān) is indeed the Message, for **thee (i.e. Muḥammad) and for thy people**; and soon shall ye (all) be brought to account.

Allāh strongly condemns those who do not judge according to His Arabic Glorious Qur’ān:[58]

> **Chapter 5 verses 44–45**
>
> … (Allāh declares:) and if any do fail to judge by (the light of the Qur’ān) what Allāh hath revealed, they are (no better than) ***kāfirūn*** (unbelievers).
>
> … (Allāh declares:) and if any fail to judge by (the light of the Qur’ān) what Allāh hath

[57] Refer also to Chapter 6 verse 50, Chapter 12 verse 108, Chapter 7 verse 203.

[58] Also refer to Chapter 4 verse 105 and Chapter 4 verse 64.

revealed, they are (no better than) ***ẓālimūn*** (wrong-doers).

Chapter 5 verse 47

… (Allāh declares:) and if any do fail to judge by (the light of the Qur’ān) what Allāh hath revealed, they are (no better than) those who ***fāsiqūn*** (those who rebel).

15.6 Warnings if Muḥammad came with anything besides Al-Qur’ān

Those who reject Al-Qur’ān always desire another book. The unbelievers asked Muḥammad to change the message to suit their purposes, to which Muḥammad is told to reply that he follows only what has been revealed to him, and, if he did not, he too would face Allāh’s penalty:

Chapter 10 verses 15–17

(Allāh declares:) But when Our (i.e. Allāh’s) Clear Signs (*āyātunā bayyināt*) are rehearsed unto them, those (who are unbelievers) who rest not their hope on their meeting with Us (i.e. Allāh), (i.e. the rejecters and unbelievers) say: “**Bring us a reading (other than this Qur’ān), or change this**”: – Say (*Qūl* – Allāh orders Muḥammad to say): “It is not for **me (i.e. Muḥammad), of my own accord, to change It** (i.e. Al-Qur’ān): I (i.e.

> Muḥammad) **follow naught but what is revealed** unto me (i.e. Al-Qur’ān): if I (i.e. Muḥammad) were to **disobey my *Rabb***, I (i.e. Muḥammad) should myself **fear the penalty** of a great Day (to come).”
>
> Say (i.e. Muḥammad): “If Allāh had so willed, I (i.e. Muḥammad) should not have rehearsed It (i.e. Al-Qur’ān) to you, nor would Allāh have made It known to you. **A whole life-time** before this have I (i.e. Muḥammad) tarried amongst you: **will ye not then understand?”**
>
> (Allāh declares:) Who doth more wrong than such as forge a lie against Allāh, or deny His Signs (i.e. Al-Qur’ān)? …

In the above verse, Allāh commands Muḥammad to say that he cannot change anything in the Divine Book, and that he strictly follows It, as ordered in numerous verses. If he deviated in the slightest degree, or invented anything of his own accord, he would face the consequences:

> **Chapter 69 verses 43–47**
>
> (This is) a Message (i.e. Al-Qur’ān) sent down from the *Rabb* of the *ālamīn* (worlds).
>
> And if the messenger (i.e. Muḥammad) were to invent any sayings in Our (i.e. Allāh’s) name,
>
> We (i.e. Allāh) should certainly seize him by his (i.e. Muḥammad) right hand,

> and We (i.e. Allāh) should certainly then **cut off the artery of his (i.e. Muḥammad’s) heart**:
> **nor could any of you withhold him (from Our wrath)**.
>
> **Chapter 13 verse 37**
> Thus have We (i.e. Allāh) revealed it (i.e. Al-Qur’ān) to be a Judgment of authority in Arabic. Wert thou (i.e. Muḥammad) to follow their (vain) desires after the knowledge which hath reached thee (i.e. Muḥammad), then wouldst thou (i.e. Muḥammad) **find neither Protector nor defender against Allāh**.

In light of the above verses, obeying Muḥammad means obeying according to the Book of Allāh and nothing else! So please forget Bukhārī and company, and follow what Muḥammad followed. Otherwise one will suffer the consequences![59]

[59] Refer to Chapter 2 verses 166–167, Chapter 33 verses 66–68 and Chapter 7 verse 37–40.

15.7 Allāh’s “mercy” is His Revelation, not His messengers

When Muḥammad and other messengers are mentioned as being a “mercy” sent to humanity, the term is used allegorically, and relates to the Message brought, not to the messenger himself or anything else he stated other than Allāh’s Message:

> **Chapter 21 verse 107**
> We (i.e. Allāh) sent thee (i.e. Muḥammad) not, but as a **mercy** for all creatures.

The above verse is a *mutashābih* (allegorical) and not a *muḥkam* (decisive) verse. The “mercy” to humanity is not Muḥammad himself, but rather it is Allāh’s Divine Revelation that he brought, as becomes clear below.

It is also stated, for example, that `Īsā, the son of Maryam, was sent as a mercy:[60]

> **Chapter 19 verse 21**
> … to appoint him (i.e. Īsā[61]) as a sign unto mankind and a **mercy** from Us (i.e. Allāh): it is a matter (so) decreed.

[60] Chapter 3 verse 48: “And Allāh will teach him (i.e. Īsā) the Book and Wisdom, the At-Tawrāh (Law) and the Al-Injīl (Gospel),”

[61] Just as Muḥammad has passed away, so also `Īsā, the son of Maryam, is no longer alive. (Cf. Chapter 5 verses 73–75 and Chapter 5 verses 116–119.)

Allāh chose His messengers to send His Message to humanity over the ages.[62] Bearing in mind that there is no distinction amongst any of the

[62] Refer to the following: Chapter 3 verses 33–34, Chapter 6 verses 83–90, Chapter 22 verse 75, Chapter 2 verse 253, Chapter 16 verse 121, Chapter 20 verse 41, and many more.

messengers, the messengers are allegorically referred to as “mercy”, while it is the Message Itself that was revealed to each messenger that is the “mercy”:

Chapter 16 verse 89

One Day We (i.e. Allāh) shall raise from all peoples a witness against from amongst themselves: and We (i.e. Allāh) shall bring thee (i.e. Muḥammad) as a witness against these. And **We (i.e. Allāh) have sent down to thee (i.e. Muḥammad) the Book (i.e. Al-Qur’ān)** explaining all things, a Guide, **a Mercy**, glad tidings to Muslims.

Chapter 6 verse 154

Moreover, **We (i.e. Allāh) gave Mūsā (Moses) the Book**, completing (Our favour) to those who would do right, and explaining all things in detail, – and a Guide and **a Mercy,** that they might believe in the meeting with their *Rabb* (Lord).

Chapter 6 verse 155:

And this is a Book (i.e. Al-Qur’ān) which We (i.e. Allāh) have revealed as a blessing: so **follow it (i.e. Al-Qur’ān**) and be righteous, that ye may receive **mercy**:

Chapter 29 verse 51

… Verily, **in It (i.e. Al-Qur’ān) is mercy** and a Reminder to those who believe.

Chapter 46 verse 12

And before This (Qur’ān), was the **Book of Mūsā (Moses)** as a Guide and **a Mercy**: …

Chapter 6 verse 157

Or lest ye should say: “If the **Book** had only been sent down to us, we should have followed its guidance better than they.” Now then hath come unto you a Clear (message) from your *Rabb* (Lord), – and a Guide and **a Mercy**: …

Chapter 7 verse 203

Say: “I (i.e. Muḥammad) but follow what is revealed to me (i.e. Muḥammad) from my *Rabb* (Lord): **This (Qur’ān)** is (nothing but) lights from your Rabb (Lord), and Guidance, and **Mercy**, for any who have faith.”

Chapter 11 verse 17

Can they be (like) those who accept a Clear (sign) from their *Rabb* (Lord), and whom a witness (i.e. Muḥammad) from Himself (i.e. Allāh) doth teach, as did t**he Book of Mūsā (Moses) before It (i.e. Al-Qur’ān)**, – a Guide and **a Mercy?** …

Chapter17 verse 82

We (i.e. Allāh) send down (stage by stage) in **Al-Qur’ān** that which is a Healing and **a Mercy** to those who believe: to the unjust it causes nothing but loss after loss.

Chapter 10 verse 57

O mankind! There hath come to you a direction from your *Rabb* (Lord) and a healing for the (diseases) in your hearts, – and for those who believe, a Guidance and **a Mercy**.

Chapter 27 verse 77

And **It (i.e. Al-Qur’ān)** certainly is a Guide and **a Mercy** to those who believe.

As can be clearly understood from the above, Al-Qur’ān (Revelation of Allāh), which includes the Book of Mūsā, is referred to as a “mercy”, time and again. Today, we still have this Mercy and Guidance in Its original form (i.e. Al-Qur’ān), so following It is imperative to receiving Allāh’s Mercy.

15.8 Verses quoted out of context

People often quote the following verses and use them as proof that everything Muḥammad said was from Allāh, even that which is not in the Qur’ān, and they argue that we must therefore accept and follow Muḥammad’s sayings:

Chapter 53 verses 2–3

Your companion (i.e. Muḥammad) is neither astray nor being misled.

Nor does he (i.e. Muḥammad) **say** (aught) of (his own) desire.

However, they quote the above verses out of context. The next verse, which provides the context for the above verses, is very seldom quoted, yet it clarifies that it is not Muḥammad’s own sayings that are being referred to in the above verses, but rather the *waḥy*, meaning Allah’s sayings, i.e. the Divine Revelation (Al-Qur’ān):

> **Chapter 53 verse 4**
> **It** (i.e. Al-Qur’ān) is no less than ***waḥy*** (inspiration) sent down to **him** (i.e. Muḥammad):

The following words are also often quoted out of context and given the erroneous meaning that what Muḥammad **said** must be accepted unconditionally:

> **Chapter 59 verse 7**
> … So take what the Messenger assigns to you, …

On closer examination, we find that the word used in Al-Qur’ān for “assigns” is *ātā,* meaning “assigns, bestow, awards or gives” and not what Muḥammad “says”. It therefore cannot refer to Muḥammad’s sayings.

Furthermore, this is the full verse from which the above words are extracted, which provides the context for the words above:

> **Chapter 59 verse 7**
>
> What Allāh has **bestowed** on His Messenger (i.e. Muḥammad) (and taken away) from the people of the townships, – belongs to Allāh, – to His Messenger and to **kindred** and **orphans**, the **needy** and the **wayfarer**; in order that it (i.e. goods) may not (merely) make a circuit between the wealthy among you. **So take what**

> **the Messenger assigns to you**, and deny yourselves that which he (i.e. Muḥammad) withholds from you. And fear Allāh. For Allāh is strict in punishment.

The context of these words, with the full verse (and the verses before and after), make it clear that this “assigning or giving” does not refer to Muḥammad’s sayings, but to **the spoils of war of the booty**, i.e. material objects that were taken in battles. Also notice the words “needy”, “wayfarer”, “circuit between the wealthy”, etc. and one will understand the true meaning, unless one is perverse.[63]

15.9 Muḥammad brought only Al-Qur’ān and nothing else

Muḥammad warned people only with Al-Qur’ān and nothing else:

> **Chapter 21 verse 45**
>
> Say, “I (i.e. Muḥammad) do but **warn you according to Revelation (i.e. Al-Qur’ān)**”: but the deaf will not hear the call, (even) when they are warned!

> **Chapter 43 verse 44**
>
> **The (Qur’ān)** is indeed the Message **for thee (i.e. Muḥammad) and for thy**

[63] Refer to Chapter 3 verse 7, Chapter 41 verse 40 and Chapter 2 verse 99.

people; and soon shall ye (all) be brought to account.

Chapter 13 verse 36

Those to whom We (i.e. Allāh) have given the Book (i.e. Al-Qur’ān) rejoice at what hath been revealed unto thee (i.e. Muḥammad): but there are among the clans those who reject a part thereof. Say: “I (i.e. Muḥammad) am commanded to worship Allāh, and not to join partners with Him (i.e. Allāh). Unto Him (i.e. Allāh) do I (i.e. Muḥammad) call[64], and unto Him (i.e. Allāh) is my (i.e. Muḥammad’s) return.”

Chapter 7 verse 2

A Book (i.e. Al-Qur’ān) revealed unto thee (i.e. Muḥammad), – so let thy (i.e. Muḥammad’s) heart be oppressed no more by any difficulty on that account, **– that with It (i.e. Al-Qur’ān) thou (i.e. Muḥammad) mightest warn (the erring) and teach the Believers.**

Chapter 42 verse 15

Now then, for that (reason), call (them to *īmān*), and stand steadfast as thou (i.e. Muḥammad) art commanded, nor follow

[64] Chapter 41 verse 33:“Who is better in speech than one who calls (people) to Allāh, works righteousness, and says: ‘I am of those who bow in Islām?’ ”

> thou (i.e. Muḥammad) their vain desires; but say: “**I (i.e. Muḥammad) believe in the Book (i.e. Al-Qur’ān) which Allāh has sent down**; and I (i.e. Muḥammad) am commanded to judge justly between you. Allāh is Our *Rabb* and your *Rabb*: for us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. Allāh will bring us together, and to Him (i.e. Allāh) is (our) final Goal.”

Muḥammad followed only Al-Qur’ān, and that is what he was enjoined to impart to people and what they should obey:

> **Chapter 4 verse 64**
>
> We (i.e. Allāh) sent not a messenger, but **to be obeyed in accordance with the will of Allāh (i.e. Revelation)**.

> **Chapter 4 verse 105**
>
> We (i.e. Allāh) have sent down to thee (i.e. Muḥammad) the Book (i.e. Al-Qur’ān) in truth, **that thou (i.e. Muḥammad) mightest judge between people, as guided by Allāh.** So be not (used) as an advocate by those who betray their trust;

Muḥammad is absolved from those who refuse to accept the message he brought:

> **Chapter 26 verse 216**
>
> Then if they disobey thee (i.e. Muḥammad), say: “**I (i.e. Muḥammad) am free (of responsibility) for what ye do!**”

16 WARNINGS TO REJECTERS OF AL-QUR’ĀN

Allāh, Great and Glorious, issues a severe warning to those who change and distort His words and messages, giving meanings other than what is stated in Al-Qur’ān:

> **Chapter 41 verse 40**
>
> Those who **pervert**[65] the truth in Our (i.e. Allāh’s) *āyāt* (messages) are not hidden from Us (i.e. Allāh). Which is better? – **One that is cast into the fire**, or one that comes safe through, on the Day of Judgment? Do what ye will: verily He (i.e. Allāh) seeth (clearly) all that ye do.

Allāh strongly condemns those who do not judge according Al-Qur’ān:

> **Chapter 6 verse 21**
>
> Who doth more wrong than one who inventeth a lie against Allāh or rejecteth His (i.e. Allāh’s) signs? But verily the wrong-doers **never shall prosper**.

[65] Pervert: distort, misrepresent, change, alter, spoil, deprave, lead astray. Muslims have been led astray through the incorrect meanings given to verses by undiscerning scholars who seem to not pay sufficient attention to Al-Qur’ān.

Chapter 39 verse 32

Who, then, doth more wrong than one who utters a lie concerning Allah, and rejects the truth when it comes to him; is there not in **Hell an abode** for blasphemers?

Chapter 5 verse 10

Those who reject *īmān* (faith) and deny Our (i.e. Allāh’s) *āyāt* (signs) will be **companions of Hell-fire**.

The disputers want to be known as “great” but they will **never** achieve that:

Chapter 40 verse 56

Those who dispute about the Signs of Allāh without any authority bestowed on them, – there is nothing in their breasts but (the quest of) greatness, which they shall **never attain** to: seek refuge, then, in Allāh. It is He (i.e. Allāh) who hears and sees (all things).

If anyone rejects any part of Al-Qur’ān then:

Chapter 39 verse 7

If ye reject (i.e. Allāh), truly Allāh hath no need of you; but He (i.e. Allāh) likes not ingratitude from His servants: if ye are grateful, He (i.e. Allāh) is pleased with you. No bearer of burdens can bear the burden of another. In the end, to your *Rabb* is your return, when **He (i.e. Allāh) will tell you**

> **the truth of all that ye did** (in this life). For He (i.e. Allāh) knows well all that is in (men’s) hearts.

Following the majority and leaders blindly will be disastrous:

> **Chapter 6 verse 116**
>
> Were you (i.e. Muslims) **to follow the majority** of those on earth, they **will lead you away from the way of Allāh** (into hell). They follow nothing but conjecture; they do nothing but lie.

> **Chapter 2 verses 166–167**
>
> Then would **those who are followed clear themselves of those who follow (them)**: they would see the penalty, and all relations between them would be cut off.
>
> And those who followed would say: “**If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us.**” Thus will Allāh show them (the fruits of) their deeds as (nothing but) regrets. **Nor will there be a way for them out of the Fire**.

> **Chapter 7 verses 36–41**
>
> But those who reject Our (i.e. Allāh’s) *āyāt* (signs, messages) and treat them with arrogance, – they are **companions of the fire**, to dwell therein (for ever).

Who is more unjust than one who invents a lie against Allāh or rejects His (i.e. Allāh's) *āyāt* (signs, messages)? For such, their portion appointed must reach them from the Book (of decrees) until, when Our messengers (of death) arrive and take their souls, they say: "where are the things that ye used to invoke besides Allāh." They will reply, "they have left us in the lurch," and they will bear witness against themselves, that they had rejected Allāh.

He (i.e. Allāh) will say: "Enter ye in the company of the peoples who passed away before you – men and *jinns*, – **into the Fire**." Every time a new people enters, it curses its sister-people (that went before), until they follow each other, all into the Fire. Saith the last about the first: "our *Rabb*! **it is these that misled us**: so give them a double penalty in the Fire." He (i.e. Allāh) will say: "doubled for all": but this ye do not understand.

Then the first will say to the last: "see then! no advantage have ye over us; so taste ye of the penalty for all that ye did!"

To those who reject Our (i.e. Allāh's) *āyāt* (signs, messages) and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the

> eye of the needle: such is Our (i.e. Allāh’s) reward for those in sin.
>
> **For them there is Hell**, as a couch (below) and folds and folds of covering above: such is Our (i.e. Allāh’s) requital of those who do wrong.

The Divine Revelation has scores of such warnings!

CONCLUSION

Al-Qur’ān Itself contains a wealth of information about Muḥammad. From the examination of various Qur’anic verses relating to Muḥammad, it is clear that Muḥammad was indeed a truthful, honourable human being, chosen by Allāh to be His final messenger in a long line of messengers to humanity.

Allāh revealed His perfect and complete Message, encompassed in Al-Qur’ān, to humanity through Muḥammad. Any miracle that can be attributed to Muḥammad is only Al-Qur’ān Itself – that It was revealed to him and that he dutifully conveyed It to humanity.

Muḥammad and all Muslims are commanded to follow only Al-Qur’ān and nothing else besides It, certainly not what others purport Muḥammad had said other than Al-Qur’ān, i.e. not the *ḥadīth* written by compilers over 250 years after Muḥammad’s demise. The *ḥadīth* is questionable at best, and fabricated lies at worst, distorting the true teachings of Islām as revealed in Al-Qur’ān.

Al-Qur’ān states that Muḥammad’s duty was to deliver the Revealed Message in order to warn unbelievers and bring glad tidings to believers. Muḥammad was mortal, as were all Allāh’s messengers, and was guided only by Allāh. While he was aggrieved for people who would not accept the Divine Message, he was not responsible for their decisions

and actions once he delivered the Message to them, and he cannot intercede for them on the Day of Judgment.

While delivering the Message as it was being revealed to him, Muḥammad also had to lead the believers while they were in exile and fight defensive battles, all the while establishing the principles and practices of the *dīn*, such as the *ḥajj* and *ṣalāh*, amongst others, as revealed to him.

All the above information and much more is what Al-Qur'ān teaches us about Muḥammad. Muslims should not blindly accept and follow what teachers and scholars perpetuate about Islamic beliefs and practices, without establishing the Qur'anic basis for such teachings. Muḥammad himself relied solely on the Divine Revelation, following Its guidance because Al-Qur'ān is the guidance of Allāh. Should all Muslims not do the same?